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AND

BIBLE CHRISTIAN,

FOR

THE YEAR 1847.

VOL. II.

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THE

IRISH UNITARIAN MAGAZINE.

No. I.

JANUARY, 1847.

VOL. II.

TO OUR READERS.

AT the commencement of the New Year, we think it is due to the readers of the *Irish Unitarian Magazine*, to say a few words respecting its management during the last twelve months, and also with reference to our intentions for the future.

It is gratifying to know that the readers of this periodical are more numerous now than at any former period since its original publication under the title of the *Bible Christian*. With the increasing numbers and spreading intelligence of our readers, we feel that our editorial difficulties and responsibilities increase also. Subjects that possessed great interest at one time would now be regarded by many as stale and unprofitable; and controversies that, a few years ago, engrossed the attention of old and young, are rapidly giving way before new themes for discussion. During the controversial excitement that prevailed in this province after the separation of the Remonstrant Synod from the General Synod of Ulster, the readers of the *Bible Christian* naturally looked to its pages for information on the leading points of dispute between Unitarians and Trinitarians. This information the earlier volumes of the work promptly and abundantly supplied. Although the writers had other, and perhaps more urgent, duties to engage their time and energies, they did not fail to watch over the interests, and labour for the advancement, of the only periodical in this country which spoke their sentiments and sympathized with their struggles.

We believe, however, it is generally felt by our readers, that controversial divinity has had its day, and that the pages of the magazine should be devoted at least *mainly* to the discussion of what may be termed more practical questions. We have had several intima-

tions of this from respectable quarters, during the past year ; and we are anxious, so far as in our power, to meet the reasonable wishes of our supporters and friends. Whilst we do not seek controversy, however, we shall certainly not shun it when necessary. We think it well for our readers, although they may know “these things” and “be established in the present truth,” to contrast occasionally the clear, persuasive doctrines of the Gospel with those mock systems of morality and faith which usurp its authority and disfigure its glad tidings. This, indeed, is the grand aim of our publication, and we intend to keep it distinctly in view.

During the last year, the management of the literary department of the *Irish Unitarian Magazine* was entrusted to a person who could pretend to few qualifications for the office, save an honest wish to render it useful in promoting the cause of religious truth and practical holiness. This will readily account for the absence of certain popular questions which our readers may have desired to see discussed in its pages, for the want of sufficient variety, of which some perhaps will feel disposed to complain, and for other defects which, it is hoped, increasing experience will remedy. It is to be regretted that some important topics that now agitate the public mind, have not been more frequently introduced ; and that we have been able to devote so little attention to the task of collecting and condensing articles of intelligence connected with the progress of our opinions in other lands. We intend for the future to aim more particularly at these objects, and especially to record whatever may be considered interesting in connexion with the great religious reformation now going forward in Germany.

Before concluding, we beg to express our sincere thanks to those correspondents who have so kindly and so ably assisted us in our labours during the course of the past year. Our gratitude is especially due to the Rev. Dr. Montgomery, for his very interesting “*Outlines of the History of Presbyterianism in Ireland* ;” to Dr. Glashan, Newburgh, Aberdeenshire, for his masterly papers on the Trinity ; to the Rev. J. Scott Porter, for various contributions of great interest and power ; to the Rev. William Glendy, for his series of letters on the Westminster Confession of Faith ; to the Rev. William Smith of Cheltenham, for his translations from the French of M. Coquerel ; and to the Rev. John Montgomery, for his *Papers Explanatory of Certain Phrases employed by the Sacred Writers*. We trust these gentlemen will continue to sustain, by their contributions, the usefulness and respectability of the *Irish Unitarian Magazine* ; and we confidently look for assistance, in our literary department, to those other brethren who pledged themselves publicly to lend us their support.

**MRS. DANA, MR. HAUGHTON, AND THE REV. JOHN SCOTT
PORTER.**

(*To the Editor of the Irish Unitarian Magazine.*)

35, Eccles Street, November, 1846.

DEAR SIR,

ALLOW me to offer you my thanks for giving a place in your interesting periodical to my letter on the subject of Mrs. Dana's adhesion to the principles of Unitarianism. To that letter Mr. Porter has, after allowing himself full time for careful consideration, sent you a reply, which I think you exercised a wise judgment in also laying before your readers. The subject to which our letters refer, will be considered interesting to most of your readers. Let it therefore be well discussed: truth will be the result. Let none of us have any doubt that truth will ultimately triumph over error. This is my conviction. I am therefore glad that the question at issue has been plainly stated and fairly laid before the Unitarians of these countries. Neither Mr. Porter nor I are to be the judges, whatever our arguments may be, or in whatever language either of us may clothe our ideas: other minds than ours are to decide which of us is right, and to such judgment I willingly appeal.

I saw that some Unitarians in these countries were overjoyed because of the accession to our ranks of a gifted lady, and I feared that in their joy on that occasion they would forget that humanity was of far deeper importance than the building up of a sect. I fancied that Christianity was forgotten in an attempt to exalt Unitarianism. I am accused of making an attack on Mrs. Dana, and that is put forward as the great feature in my letter to you and to the *Inquirer*. I do not understand how a candid opponent could put such a construction on my remarks. I meant the letter to be—and to my mind it plainly conveys the impression—not an attack on Mrs. Dana, but a solemn appeal to the Unitarians of these lands to be regardless of sectarianism when it came in competition with humanity. That I should speak with severity of slavery, and of all who in any shape or form tolerate so daring an invasion of the rights of man and of the precepts of Jesus, was unavoidable; and it was equally unavoidable that I should place Mrs. Dana in the unhappy position of being either a supporter of the system or of being silent on the subject. In either case, it should be no cause of joy to us that she had cast off her own mental chains, while she sanctioned by her presence the physical enslavement of millions of her fellow-men.

What are the facts of the case in relation to slavery in the United States? It has, within forty or fifty years, increased the number of its victims from about six hundred thousand to nearly three millions

of hapless beings, who are deprived of every right, who are treated with brutality and indignity beyond the power of language to describe,—among whom the marriage tie is held in no respect by the white man, who ruthlessly sunders husbands and wives, parents and children, and considers them property in the same light as if they were soulless brutes. The entire public opinion of the south sanctions and supports all this iniquity; not a voice is raised in its condemnation; neither is there the slightest symptom manifested to overturn the iniquity either at once or at any future period of time. Can Christianity exist among such a people? The thing is impossible. The advocates for the immediate emancipation of the coloured people in America, are falsely accused of casting impediments in the way of emancipation; and in their efforts for the promotion of genuine Christianity, they meet with no more virulent opposition than that which arises from the clergy, who occupy the bad eminence, in that land, of being, in the language of Mr. Birney—who was once a slave-holder himself, but who made his slaves and himself free, by quitting the slave States—the “Bulwark of Slavery.”

Mr. Porter seems to imagine, that if no opponents of slavery resided in the midst of the vile system, we would remain unacquainted with its horrors. If so, he knows little about the sources of our information. He has not gone into his own soul, and inquired *there* what is truly horrible in the state of slavery. I tell him that it is thence the true-souled abolitionist draws his hatred of the system. We also find it recorded on the page he is familiar with, that it is the duty of man to do unto his brother man as he would be done by. We know that slavery is altogether opposed to this precept. Hence, also, we derive our conviction of the horrors of man-stealing. We know that physical horrors, of an appalling nature, are its inevitable accompaniments; but these are but dust in the balance when we think of the prostration of soul and mind which is necessary for support of the system.

But Mr. Porter is greatly in error when he supposes that we derive our evidence of the existence and our knowledge of the details of them from persons friendly to our views, who reside in the slave States. Is he really so ignorant of the brutifying effects of the system on the minds of the white men, as to be unaware of the fact that they blush not to publish their own shame to the world, in the columns of their newspapers, when advertising for runaway slaves, who are to be discovered by the mutilations on different parts of their bodies?

Mr. Porter, unhappily for himself, illustrates his idea of slavery by placing it in the same category as “Popery, horse-racing, gambling with cards and dice,” &c. &c. He says he has as great an enmity to slavery as I have. If this were true, he would never think of naming slavery in connexion with any other sin. I think all other sins light

in comparison with the single one of making a chattel of a human being. When this wickedness is perpetrated by a professing Christian, not a real unbeliever, it transcends all other wickedness, immeasurably. But his illustration fails him altogether, even taking it as he intends it, as a proof of my inconsistency, and only shows how very weak the cause must be which, in the hands of so clever a man, can only be supported by so miserable an argument. To have any force at all, Mr. Porter should have shown that I durst not lift up my voice against what I deem to be evils at home, except at the risk of my life from mob violence. Every man in these countries is at full liberty to denounce any practices he disapproves of, and if he do not denounce them he is a participator in them.

This letter would extend to an unreasonable length, if I were to take up and reply to all Mr. Porter's objections. If I were so disposed, I think I could easily pick out from the many epithets he has freely indulged in, in his criticisms upon myself, some few which would be quite as applicable to his own production; but I have no wish to retort unkindly. I have no time to spare for such writing: my object is to do good. I want to help the abolitionists in America to accomplish a great purpose. I ask my Unitarian brethren to assist them too, and to do so heartily. The time has arrived when man-stealers, and all who abet them, should be plainly told of their iniquities. They must be placed low in the scale of civilization, and altogether without the pale of the Christian Church. The thief, and the murderer, and the adulterer have an equal right to claim the privileges of Christian fellowship.

I beg to say, in conclusion, that I have carefully read over my original letter, and my reply to Mr. Warwood, on the subject of Mrs. Dana's adhesion to Unitarianism—the former published in your magazine, and both in the columns of the *Inquirer*, Nos. 215 and 222; and that I do not desire to withdraw a single expression in either of them. I deny having causelessly wounded Mrs. Dana. If I am guilty of a crime in taking it for granted that she is mixed up with slavery, when all the presumptions, amounting to almost a certainty, are in my favour,—what is the amount of Mr. Porter's crime in taking her to his bosom from the very hot-bed of slavery, without making a single inquiry as to whether she was free from the stain on her soul of supporting that iniquity? It was the hurried anxiety to lay hold on her, because of her great intellectual powers, without casting a thought on the enslaved millions in whose midst she dwells, which made me desirous to express my sentiments. If she be such a person as Christian Unitarians should be glad to hold fellowship with, I believe she will be pleased that I have written as I have done. If she be a palliator of slavery, she will be just as angry with me as Mr.

Porter is, and as Dr. Dewey, and Dr. Parkman, and Dr. Gannett, and Dr. Olin, and Dr. Patton, and Dr. Cox, and a host of other Doctors of Divinity, who all profess to be just as anxious for the abolition of slavery as every member of the American Anti-Slavery Society is, but who yet do nothing for the emancipation of the coloured man, and are ever found foremost in the ranks of those who are drawing his chains tighter and tighter, and who never lose an opportunity of thwarting and maligning the men who are labouring for his immediate enfranchisement. If we are taking wrong measures to gain a righteous end, why, in the name of God and humanity, show us a better path: let us see you walking in it; do not keep your arms folded, and your ears for ever closed against "the cries of God's poor?"

I call upon the Rev. John Scott Porter to become an *active* member of the American Anti-Slavery Society, and to prove to the world by acts, and not by mere professions, that he is "as determined a foe to slavery as" myself "or any living man can be." Let him give his mind and soul to the work, as every Christian man is bound to do; and I am much mistaken if he do not soon feel with me, that a convert to Unitarianism who continues to reside in a slave-holding community is not a convert of whom a Christian people should feel proud. Every Unitarian—every Unitarian Minister in an especial manner—ought to be an advocate, a warm and zealous advocate, of everything that tends to improve mankind, physically, intellectually, or morally. Of what value is our profession of the pure principles of Christianity, if we do not prove to mankind that they influence and regulate our conduct in life? It is my conviction that, if we all did our duty as earnest men, we would convert the world. But talk wont do the work—profession wont do the work—preaching wont do the work. We must prove to the world by our *practice* that our faith is a living faith. It is worse than a dead faith, if it do not fill our souls with such a loathing of slavery that we can neither tolerate the thing itself nor any argument that tends, in any degree, to lessen the guilt of the man or the woman who participates in it. Let us behold our own children and dearest connexions on the auction table, torn from our arms by men who care not for human rights, and who can have no belief in the judgments of a just God. And as we would talk and act if this were a real, and not an imaginary, picture, so let us now act on behalf of those millions of our brethren whom we *know* to be the victims of such cruel tyranny.

Mr. Editor, will you kindly excuse this long intrusion on your patience and on your space. I know how imperfectly I write, and how much I leave myself open to the criticisms of clever opponents; but these things cannot turn me aside from my purpose to labour with my poor ability, on behalf of my fellow-men, when I see them un-

justly trampled upon. I have reason to know that if my "attack on Mrs. Dana," as Mr. Porter unfairly designates it, has called forth some expressions of disapprobation, it has also given rise to feelings of sympathy in many quarters; so that I should hope my "diatribe" (I cannot find this word in any dictionary that is in my house, but I understand it means something scurrilous in matter and manner) is not "well calculated to injure the cause" you have at heart; to wit, the promotion of true Christianity among your readers, but that it will aid you in the attainment of that desirable end. I beg to assure (I would like to say my friend, but his cold and uncourteous reply repels that freedom) Mr. Porter, that if he will labour with me on behalf of humanity—of down-trodden human beings—I do not say according to my standard—but in accordance with his own professions as a Christian Minister—he will find me a zealous coadjutor; and no unkind feelings towards him, because of his unkind expressions regarding me, shall dwell in my mind.

Wishing you much success in your labours for the prosecution of Christian truth among men,

I remain, my dear Sir,

Yours, very truly,

JAMES HAUGHTON.

THE PEACE MOVEMENT.

WE take the following extracts from an able and eloquent "Discourse, delivered in the First Church, Boston, before the Ancient and Honourable Artillery Company, by George E. Ellis, Pastor of the Harvard Church, Charleston."

Although the preacher accepted an invitation to address the representatives of the military force of the American Commonwealth, on their anniversary day, we find in his sermon no palliation of war—no paltering with the great peace principle as inculcated in the Gospel. He proclaims sentiments and convictions which fairly cover the whole ground occupied by peace societies and peace advocates, whilst his discourse is entirely free from the *unreasonable* views which many sincere friends of peace entertain on this subject.

The officers and members of the Artillery Company have observed the first day of June, as an anniversary, for upwards of two hundred years. On these occasions there is always a religious service in the First Church (Unitarian), Boston, conducted by a Minister of the Gospel, chosen by them for that purpose. Many of the discourses delivered on former occasions are in print; and it is gratifying to the friends of peace and improvement, to mark the slow but wondrous

changes that have taken place. From the same pulpit in which Mr. Ellis pleaded the cause of peace, many of his audience had listened to attempted vindications of war, as consistent with true policy and revealed religion.

The Preacher selected as his text a portion of the Saviour's sermon on the Mount, "Blessed are the peacemakers, for they shall be called the children of God;" and his leading object is to "cast upon the rulers of Christian nations the full burden of their responsibility, to prevent, for the future, the deplorable calamity of war." This responsibility on the part of rulers, he illustrates and enforces in a very spirited and eloquent manner. He argues for the two following positions:—

"1. That whatever be the sin or folly of war, the soldier who is most concerned in it *may be the least culpable for it.*

"2. That if ever, henceforward, throughout Christendom, recourse shall be had to arms, *statesmen, legislators, and public teachers,* rather than the military, will deserve the blame and incur the guilt."

This, we think, is putting the question in its true light. The responsibility must not be placed, as many are disposed to do, entirely on the soldier, since he is but the mere instrument and servant of others in the horrible work of war. It is justly the reproach of priests and statesmen, that after having produced strife and ministered to dissension, by their rapacity and ambition, they have then called on the soldier to settle their unhallowed quarrels.

In support of his two assertions, Mr. Ellis speaks in the following terms:—

"All the direful pages of the world's long wars might be read to you, and each page would verify my first position. Soldiers have been the agents and victims of other men's errors and passions. Of course, I except from this excuse all who for ambition or self-exaltation have led in wars; for such as these are in fact witnesses to the truth of the excuse which I am now urging for soldiers in general. Soldiers have fought, but rulers and priests have given them their arms, and opened the quarrels, and led on the strife. The first Christian Emperor turned the Holy Cross of Christ into a military emblem, and a Christian monk invented gunpowder. When clergymen and civilians denounce war and rebuke soldiers, they ought to remember that they themselves have had the first opportunity of doing the work which, failing to do, they leave to the wretched chances of war. The inefficiency of the right in this, as in all other matters, gives license to the wrong. Because legislators, rulers, senators, and teachers fail to do their appointed work by the methods of righteousness and peace, therefore force is called in, and the scales of justice are dropped from the hands of the magistrate, that the people may beat them into spears and helmets. When by the failure, or withdrawal, or confessed incompetency of the means of peace, recourse is had to force, it matters very little how that force is exerted; for if in such an emergency men have no swords or guns, they will take up clubs and stones. War is only an exhibition, through a solar microscope and on an open field, of a contest between two pugilists contending for right of way in a narrow street, and using dirt or pavements, whips or fists, when their tongues or their tempers fail them.

"The spirit and the measures which appear in and carry on a war, find their sanction or their instigation at least in the reluctance of rulers to do

what is simply right—to regard justice and humanity. Neither the classic, nor even the barbarian, annals of ancient times, record a single scene of strife from the universal conquests of Alexander, to the last skirmishes that sundered the Roman Empire, which may not be traced either to the ambition or misgovernment of those who were entrusted with the guardianship of a righteous peace. And Christian annals, filled as they are with the harrowing recitals of war on every continent and island of the known earth, will prove that the causes of every war have been either the base faithlessness of rulers, or the evil spirit of priests. The weapon of death has been the unthinking and blameless implement of the soldier, and the soldier himself has been the almost as unthinking and blameless implement of his instigator to the battle.

“Call up from their unshrouded and promiscuous graves, on all battle-fields, the huge masses of the slain in all the wars of Christendom. They are all victims of a strife which, in its early stage, one single man, wearing a cowl or holding a statute book, might have prevented. The twenty thousand bodies from the ashes of which the rich crops of Waterloo have grown for thirty summers, belonged to men no two of whom had any personal difference each with the other. They were summoned to that field from their farms and workshops, to bring to an issue a contest which they had not begun, but which their rulers were bound to have averted, and had the means of averting.....

“When the protracted intrigues of rulers, or the base machinations of politics, or the ripened ambition of despots, make a war, as is said, inevitable, then a new party is called into the contest. The military are appealed to, not, however, to be entrusted with any discretionary power. The alternative choice of peace or war is not committed to them: it has already been made by those to whose wisdom they have confided themselves, and war is the result. The last exercise of authority, on the part of rulers, is to put the country under martial law. Their proclamation is for war. This simple fact, which no sophistry can gainsay or evade, stares us all in the face. The rulers, representing the wisdom and force of a nation, tell the people they must fight, and every individual must either obey that command or suffer as its victim. The property of all is taxed for it. Our homes may be turned into barracks. The limits of certain ages define those who must fight. Levies, draughts, enlistments, conscriptions, and impressments fill up and renew the ranks. To resist is to yield one's self a prisoner, to desert is to risk a less honourable hazard for death or for life, than that of the open field. When rulers have brought their ill-governed and ill-served people to this hard contingency, they have taken from them the means of peace, and have in fact begun a war, before a tent has been pitched or a cannon charged. Then all that high councils can do is done to urge on that war. Every exercise of magistratical authority serves for it. A large party is at once called together, like the ravens around the carcass, who are to find their game and their profit in war. All public officers must resign and starve, or approve and prosper. All public funds are turned to open the great highway of blood, embanked by the ghastly bodies of the dead. The spirit of war is kindled, and it takes possession of some of the gentlest bosoms. The war is begun, and it cannot now be averted, and the hope of the best, and the prayer of all but the worst, is, that it may be speedily but gloriously concluded. Then rises the heaven-insulting cry, ‘Our country, be she right or wrong!’ Then the honour of the nation, the renown of bravery, the disgrace of being beaten, the hope of triumph, the exciting comments on each day's news, strain many reluctant and revolting hearts to the direful work. The happy farmer, artisan, or tradesman takes the bright musket in his hand and learns its use, while his nerves are braced and his courage quickens. He parts with parents, wife, lover, and home, and goes to the field, made strong for its savage scenes by the help of many excitements which need not be rehearsed. He is weary with his marches, he is wakeful on the eve of battle. He thinks many thoughts; but he must be of a sluggish sense, if he does not entertain among them the question whether the issue for which he is to contend might not have been decided by wise and just counsels better than by the defilement and the extinction of his humanity..... He will fall dead or wounded upon the field, or he will survive to bear away the stain, if not the guilt, of blood. Oh! who would have upon his soul the tor-

ments which come in the death-thirst of that soldier! He has done a work which lays upon some soul a heavy burden of folly and sin; but his, I maintain, is the least share in that burden. He has been the most concerned in it, but he is the least culpable for it. Woe—woe—be upon him by whom the offence has come!.....

"My second position in this plea for peace, is, that statesmen, legislators, and public teachers, will deserve the blame and incur the guilt of any war that shall henceforward vent its destruction upon any portion of Christendom, or employ the arms of a civilized people. This assertion, taken with that already advanced, while together they excuse the military, throw the whole burden of responsibility for the heaviest of calamities upon rulers and teachers. If our public men will realize this lesson, and feel that they are entrusted with the settlement of all disputes without the power of appealing to arms, peace must triumph.

"Certainly we have a right to look to the constituted authorities and guides of a people for the prevention of war and the settlement of all difficulties peacefully. They ought to be held to this as the very object of their office, the law, the method, and the end of their delegated authority. They should be ridiculed, assailed, dishonoured, if they are faithless to it. It is the very noblest object of their power, their sceptre, their glory. They are set upon thrones and high places that they may see trouble advancing from afar off, and may prevent its approach. They have their messengers to speed with their commands, their attendants to watch and warn. It is the most sublime protraiture of God that he dwells in light, whence he rules the kingdom of darkness; making the winds obey and the fire serve, while still he is a God of peace. And princes and rulers are gods—for to them the Word of God has come. They are delegated with divine authority to do on earth what God does in heaven. The care of commerce and mail-bags, of custom-houses and light-houses, is but a poor trifling with mere straws in comparison with the high calling of our rulers as the guardians of the nation's peace.

"Consider for a moment what an array of means, mighty and all-sufficient, if we would only call them so, are now at the service of Christian nations and entrusted to rulers to cause that justice, and tranquillity, and peace shall crown their lands. The prosperity of a people affords those means, and multiplies and strengthens them every day; and thus peace has an easier purchase than that paid by Cromwell. It is indeed an indisputable fact, that any two Christian nations must now seek a war rather than encounter one: they must fight from choice, not from necessity. They must overcome the resistance of righteousness, of policy, of interest, and of shame; and if, after all, they fight, even the winner is the loser, and the vanquished may be the truly victorious. Whatever else they gain, they must alike part with glory, and enter upon the long penance which history will make everlasting. And why? Simply because there are means at the service of rulers which will avert war honourably. Honourably, do I say? Yes, means which will make the averting of war the only honourable way. Consider and sum up these means. Here are the bands of mutual service and dependence, commerce, trade, the transmission of the wealth of mind, chaining nations together by ships which link the bending waves of the oceans. Here are ambassadors and consuls, the host-tages of a truce between empires, or rather, by more affectionate interpretation, serving as the sponsors at the bridals of God's separated families, with bearers of their despatches as pages to carry their letters of love. Here are senate houses and conventions. Here are chosen men selected from the mass and entrusted with every honourable and ennobling privilege. These are the ties of nations now, while one heavenly religion, pure, and holy, and perfect, and beneficent as its great exemplar, speaks gently but solemnly to all alike—"If one member suffer, all the members suffer with it." These are the means of peace. And what are they all for? The advanced civilization of the world has gathered them all together, and wrought them into an apparatus of means which resemble indeed the preparations for a great jubilee for all the children of men. When thus we contemplate these means for ensuring peace, are we not all tempted to exclaim—Peace is inevitable; it cannot but be that civilized men will put away war, for before they can fight with each other, they must kill the children which they have mutually begotten?"

UNITARIANISM AND TRINITARIANISM AS THEY WERE AND AS THEY ARE.

THAT Abraham and his descendants, and that Jesus Christ and his disciples, paid divine adoration to the one living and true God, in distinction from the worship of many gods by the Gentiles, is plainly taught in the Holy Scriptures; nor can it be disputed by any one who is acquainted with the history of the world. But it must further be admitted, that the Christian Church, in the course of a few hundred years after its introduction, became gradually corrupted, until Romish superstition became the prevalent form of the Christian faith on the continent of Europe and in the United Kingdom of Great Britain and Ireland. When this superstition had reached its height, and had enslaved the minds of the people by selling indulgences, denying the right of private judgment, and refusing the use of the Scriptures to the laity, the Protestant Reformation burst forth, three hundred years ago, maintaining the sufficiency of the Bible and the right of free inquiry in all matters of faith, worship, and religious duty. These great principles, however, were so far from being carried out, that the reformers generally have, in a great measure, assimilated their views to the Church from which they profess to dissent. Several of them have made apologies and assigned certain reasons for this accommodation. That the first reformers, born and brought up in a dark age and in the bosom of the Romish Church, should have made but a few steps towards primitive truth, is not to be wondered at; but that their successors, enjoying the blessings of religious liberty and the free use of the Scriptures, should advocate the maintenance of human creeds and human articles in the Churches, is much to be deplored. Such behaviour is virtually a denial of the sufficiency of the Holy Scriptures and of the principles of the Reformation. To this very hour, the Roman Catholic, the Protestant Episcopalian, and the Calvinistic Presbyterian Churches support and enforce the use of *human creeds*; and their creeds are one and the same in the inculcation of the doctrines of *original sin, the Trinity, the two natures of Christ, and of satisfaction to Divine justice*. These are the great and leading doctrines which *John Calvin* maintained when in the Church of Rome, and which his followers profess at the present time.

From this it is evident, that seceding from any one of these three Churches, and joining either of the remaining two, is but a slight change in as far as fundamental doctrines, so called, are concerned. Nor is the time long past—only twenty-nine years—when an inhabitant of this country would have been adjudged guilty of *felony*, and liable to *suffer the pains of death, as in the case of felony, without benefit of clergy*, for preaching or publishing that the Holy Ghost is not God, that Christ is not equal with the Father, or that Christ has

not several natures. And the persecutions and burnings which took place under this and similar laws, have left a dark and broad stain on the memory of the Protestant Parliaments which enacted them, and on the memory of the Protestant people who took advantage of them, in the prosecution, imprisonment, and destruction of their fellow-men. The plainest reader may now perceive why it was that *Unitarianism* could make nothing more than silent progress until of late, and that *Trinitarianism* had prejudice, power, and popularity, all enlisted in its protection and propagation. A change, however, has taken place; and the establishment of religious freedom in these and other lands, has enabled the leaders of free and fearless inquiry to arrest the attention of many humbler but kindred spirits, and to proclaim their faith in the grand and prominent doctrine of the Jewish and Christian Scriptures—the doctrine of *one God, the Father*.

Within these fifty years, about two thousand five hundred Unitarian Christian congregations have been formed in the United States of America. In France, Germany, Transylvania, and Switzerland, the doctrine is making considerable progress, and saving numbers from that scepticism which has been often engendered by the dark dogmas of the Trinitarian churches.

Before the passing of the Dissenters' Chapels Bill, the Calvinistic Presbyterians of this country were wont to speak of the Unitarians of England as a mere handful of worthless beings, without influence, character, or religion. But when it was planned by orthodox divines and speculative attorneys to evict them from the chapels which their forefathers had founded, and which they themselves had improved, it soon came to light that there were three hundred congregations, and that several of them were numerous, comprising within them many members of wealth, distinction, and piety. The same undervaluing of the Irish Unitarian Christians has been attempted by the Calvinistic Presbyterians, who, notwithstanding their puffs as to numbers, are but a handful compared to the Roman Catholics. They are constantly boasting of their numbers and of the increase of their congregations, though it is quite evident that they are not increasing in proportion to the increase of their own population. They are so far from making proselytes from their fellow-Trinitarians of the Episcopalian and Roman Catholic Churches, that the balance is against them; and that they have lost many of their best members by the Unitarians is a plain matter of fact. Here they erect a meeting-house, and there they erect a meeting-house, and what is the consequence? They have by these erections much weakened several of their own congregations, without doing any injury to those that are Unitarian. To be sure a young minister may visit England or Scotland in search of pecuniary aid, and carry with him a testimonial containing an enumeration of the

number of souls he has saved from the fatal errors of Arianism and Socinianism, whereas he has only gathered round him a number of Trinitarians from neighbouring churches, others who had no connexion with any Christian society, several who had been disowned by Unitarians, and some who had acted in such a manner as to make them ashamed to enter a Unitarian place of worship where known. Yes, a man may have been baptized in his childhood by a Unitarian minister; he may, in the course of his education, have been altogether removed from the instruction of that minister, and yet "attribute all his darkness and irreligion" to Unitarianism, of which he may die as ignorant as he was on the day of his baptism. All this may happen, and when Unitarians, in the spirit of charity, "attribute his irreligion" to *mental wanderings*, Trinitarians may endeavour to persuade the world that *they* have saved a soul from hell, though maintaining by their creed that the number of the elect and reprobate is "so definite that it cannot be either increased or diminished." When *smooth statements* are published tending to persuade the credulous that certain conversions have taken place, nothing but respect for unfortunate relatives saves the imaginary converts and their confessors from the exposure which a detailed account of their conduct would justify. Perhaps Unitarians manifest a mistaken charity in this way, and thus screen the "irreligion" of persons who were never seated at the table of Christ with them, nor even counted or coveted to be of their number. How frequently has it happened that individuals, who, conscious that their "irreligion" was known to Unitarians, would not dare to sit down at a communion-table with them, but who nevertheless have recommended themselves to this or that Trinitarian minister, by introducing themselves as former members of some Unitarian congregation. Did they produce a certificate of their membership? No. Did they ever pay any stipend? No; or perhaps their sitting was sold for arrears. Did the Unitarian minister ever baptize any of their children? Yes, perhaps a first without fee or reward; and refused to baptize a second, because no attention was paid to previous promises.

It is almost impossible, without violating Christian charity, to expose the pretensions of many of the reputed orthodox Presbyterians as they merit. In this court, or before that bench of magistrates, we may witness one Calvinist swearing the directly opposite to another. In the New Testament we read of persons "who creep into houses and lead captive silly women;" and I could name several instances in which unsuspecting females have been flattered away from their places of public worship, where "dry morality and good works were taught," and the very Calvinists who sneered at these things became their seducers!!

The Rev. Dr. Brown, of Aghadowey, and late Moderator of the Irish

General Assembly, in his "Narrative of Proceedings and Negotiations for Establishing a Presbyterian College in Ireland," speaks of a brother minister who "informed him that he feared they (the college committee) were only manœuvring, and not really in earnest about the erection of a Presbyterian college; and in time, he (the Doctor) discovered that his informant had formed a correct estimate of his brethren:" so I think there is a vast deal of manœuvring amongst the Calvinistic Presbyterians; and I take leave to refer the readers of the *Irish Unitarian Magazine* to Doctor Brown's "Narrative," for the confirmation of my opinion.

In addition to these things, I feel bound to state that I am well acquainted with a Calvinistic Presbyterian, who, mistaking a fellow-traveller of Unitarian sentiments for one of his own communion, informed him that the attendance in a Unitarian meeting-house which he named, and which is near to his own residence, was seldom more than thirty, though it is seldom less than three hundred, and occasionally five. On sacramental occasions the communicants are generally from three hundred to three hundred and twenty.

Most of your readers have heard more or less about the supposed extinction of the ancient congregation of Templepatrick: but how gratifying it is to know that their meeting-house is in excellent order; that their respected pastor has completed the fiftieth year of his ministry, calculating from the date of his call; that public worship is well attended; and that *thirty-five* young communicants came forward to the Lord's supper on a recent occasion. Let Unitarianism be plainly and directly taught, and many will be emancipated from confusion of mind, and not a few from the doubts which gloomy and contradictory doctrines have often originated. Christ, by his words and by his worship, gave plain and positive evidence of his Unitarianism; and all who "look unto him as the *author and finisher* of their faith," are bound to follow his example.

AN OLD UNITARIAN.

November 10th, 1846.

DISSENSIONS AMONG THE LEADERS OF THE IRISH GENERAL ASSEMBLY.

STRANGE DISCLOSURES.

1. *Narrative of proceedings and negotiations for establishing a Presbyterian College in Ireland; with remarks on the management of the "Banner of Ulster," &c. by the Rev. J. Brown, D.D. of Aghadowey.*
2. *A Letter to the Rev. John Brown, D.D. of Aghadowey, relative to his recent attacks on the "Banner of Ulster," and the late condemnation of his conduct by the General Assembly, by the Editor of the "Banner of Ulster."*

ON the separation of the Remonstrants from the late General Synod of Ulster, the majority who remained together, being now of one mind, as they professed, were expected to live in peace. Their leaders

had often declared their anxiety for the termination of all disputes in the church. They publicly protested, again and again, that all they sought for was peace; and the "religious public" were edified by their adopting, in their speeches, the kind language of Abraham to Lot, and applying it to their Remonstrant brethren: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." The sentiment is amiable, but those who used the words did not follow out the example of Abraham. Abraham was no hypocrite, no truce-breaker. He did not let loose the wolves of law against his friend, and urge them on to devour his substance, until the good feeling of strangers caused them to be chained up and muzzled by Act of Parliament. Putting aside, however, this slight discrepancy between the conduct of Abraham and that of his professed imitators, we come to consider the conduct of those pious friends of peace and Christian unity towards one another.

Seventeen years have now passed away since the separation of the Remonstrants from the late Synod of Ulster, and the happy fruits of that measure have had time to manifest themselves; whilst the auspicious mixture of a still stronger extract of Calvinism, by the union with the Seceding Synod, must surely have increased the spirit of mutual affection, confidence, and love, to the very highest degree. Alas! the very opposite result has been produced. In the last meeting of the Irish General Assembly, the utmost discord prevailed, and a spirit of abuse, recrimination, and pointed personal insult, was exhibited by several parties, in their attacks upon one another, utterly inconsistent with charity, or even with common decency. Indeed, even Dr. Cooke has been driven away from this pious, peace-loving society, by the violence and folly of its proceedings; and what must be the condition of that Assembly, of whose conduct even Dr. Cooke is ashamed, we leave our readers to judge. In the public courts of this church, pretending to be so united, so unanimous in faith, and zeal, and love, we see only bitter feuds and indecent recriminations; and, that all may be exposed, and the full measure of their hypocritical pretensions to "unity" known, the late Moderator of the Assembly, the Rev. John Brown, D.D. of Aghadowey, has published "a full, true, and particular account" of the private proceedings of this united! body, with respect to the establishment of a Presbyterian College. We do seriously declare, that such scenes of double-dealing, scheming, mutual deception, and utter insincerity, have never before been revealed to an astonished public. The testimony of Dr.

Brown, with respect to what we must call the deceptions practised upon him by his brethren, is quite indisputable; his very anger, and the terrible exposure of his own party which he has made in his "Narrative," prove the sincerity of his feelings: therefore, we need have no hesitation in believing his revelations, however strange and wonderful.

The facts of the case are briefly these:—Dr. Brown, when Moderator of the General Assembly, called a special meeting of that body, at the request of three presbyteries, and also of the college committee, for the purpose of considering the question of the necessity of a new Presbyterian College. The Assembly, so called, met in Cookstown, in September, 1844; and Dr. Brown thus relates its proceedings:—"When it (the Assembly) met, the zeal of the professors knew no limits; for they proposed to risk their salaries, and even their lives, rather than remain in such a connexion"—(viz. with the Belfast College). Under their direction, it was resolved:—

"That this Assembly considers it to be one of the most important duties of a Christian church to produce a sound *literary, as well as theological*, education for the young men intended for the office of the holy ministry, and over which it shall have complete control."

"A Committee was accordingly appointed, with power 'to take such steps as to them may appear expedient, for the erection and endowment of a college for this Assembly.' Certainly it would, at this stage of the affair, have been taken as an insult, had any person doubted that this object would be faithfully sought for, and ultimately attained."

Dr. Brown is now determined to hold the Assembly to a strict and literal fulfilment of these resolutions. He will have an entire college for himself and friends; and, that funds may not be wanting, he has generously offered to contribute £50 of an old debt due to him by the late Synod of Ulster, for travelling on the business of that reverend, but now deceased, body. The whole affair of getting up an independent college, in opposition to the one about to be built at Belfast, and already endowed by Act of Parliament, was, of course, no more than a stratagem of war, on the part of the leaders of the Assembly (and, as such, it has been perfectly successful), to force the Government to make a larger grant for sectarian purposes. But, so well did the actors perform their parts, that not only strangers, but their own friends, also, were deceived; and, among these simple ones, we find even the Moderator, Dr. Brown himself, who, with strange obtuseness, and an utter forgetfulness of all his past experience, deemed his friends sincere, and honest, and true. No wonder that the Doctor feels hurt at having been drawn away from the peaceful obscurity of Aghadowey, and despatched to London upon a fool's errand; viz. to press upon Government demands from which his

party had already receded, and negotiate for a body, of whose proposals and designs he was profoundly ignorant.

The following extract from Dr. Brown's "Narrative" will show the kind of confidence which these leaders repose in one another's honour, and the degree of good faith and honesty which exists in their private dealings:—

"At length the committee in Belfast, having decided in favour of sending a deputation again to London, I find by my notes that I arrived there on the 17th" (the Doctor left home on the 1st, we presume) "of April, 1845, on which day I waited on Sir Thomas Fremantle, and gave him a copy of the memorial presented to Lord Heytesbury, regarding schools and mansees. On the 18th, I was joined by my fellow-deputies, Dr. Edgar and Professor Wilson. Although I had seen them both, when passing through Belfast to the English Synod, yet they had concealed from me what was their sole object in their visit to London."

Now, this we take to be the "*ne plus ultra*" of diplomacy. Two, out of three, Ministers of the Gospel, forming a deputation to Government, on the affairs of their church, contrive so effectually to deceive the third, and that third brother their Moderator, that he is in utter ignorance of the "sole object of their visit to London!!" The unfortunate dupe of this most singular conspiracy might have died in his ignorance of the whole motives and objects of this April journey, had not a lucky chance enlightened him:—

"While conversing with them (Dr. Edgar and Professor Wilson), in the Craven Hotel, Dr. Edgar pulled out a bundle of papers, from which one fell on the table. It was entitled, or headed, Presbyterian Theological Institution, Belfast, and dated on the 24th of March, 1845. Both Professors seemed disconcerted when I picked it up. I requested permission to read it, which was reluctantly granted. On perusing it, I inquired why it had been concealed from me? I was told, that it was necessary to forward it hastily to Government; and other excuses were employed which seemed to me ridiculous and unsatisfactory. I did not learn by whom it was sent to Government. On reading it, my first impulse was, to retire from my friends, and return home; but, on reflection, I felt that I was bound to remain, and do my best for the interests of the body, and, at all events, to avert those evils which Mr. Morgan and others had led me to hope that I might ward off. The document which I thus providentially gained possession of, fills four pages of large foolscap paper, and is closely written. After giving a history of the Theological Faculty in the Belfast Institution, it says, in the name of the General Assembly of the Presbyterian Church in Ireland, whose wishes it professes to represent throughout: 'What she asks now, is to have the endowments, powers, and privileges of the Theological Institution enlarged. This simple, unpretending claim is inconsistent with no sound views of general united education in science and literature—it interferes with the rights of no other institution or church—it harmonizes with approved principles of enlightened, just legislation, and is not more than the Presbyterians of Ireland have a right to expect from the Government of the United Kingdom.' All this," says Dr. Brown, "is said in the name of Presbyterians who knew nothing of the affair, by the Professors who framed the document and sent it so hastily to Government."

With this document Dr. Brown is quite dissatisfied, and, to exonerate himself "from all participation in this transaction," he hands in to his fellow-deputies his solemn protest declaring, that "no committee was entrusted with such power," and his conviction that the proceedings of said committee were "a surrender, and of course a betrayal,

of the cause committed to them by the General Assembly." He also expressly states his "determination not to be guided by them in any negotiations with Government." Now, here is pretty Christian unity! A select deputation divided, and irreconcilable! A chosen and small committee of ministers of a church boasting of a monopoly of Christian unity in faith and love, cannot hide their dissensions and heart-burnings even in the presence of the members of Government, but interrupt and contradict one another, rudely, before the highest persons in the land. Dr. Brown complains, that, at an interview with Sir Robert Peel, Sir James Graham, and Sir Thomas Fremantle, "both professors interrupted me;" and, on another interview, the Doctor says: "It seemed to me singular and unfortunate that they (Doctors Cooke and Edgar) differed in their account of the constitution and history of the Belfast Institution, with which it might have been supposed that they were well acquainted. Doctor corrected or contradicted Doctor, and the whole interview must have left a queer impression on the mind of the statesman." We have no doubt that their conduct afforded considerable amusement to the gentlemen before whom those "fantastic tricks" were played. Dr. Brown's favourite plan of operation was to attempt frightening the Government with the old "blue banner," or "Protestant lion of the North," or some such bugbear; and he is highly incensed at the more moderate tone of his colleagues, which, in the true spirit of Orthodox charity, he imputes to the meanest and worst of motives. "Dr. Boyd, M.P. of Coleraine, was with me, and was just after receiving from Government, or rather from Sir Robert Peel, a cadetship for his son, and was very courteous and accommodating to the Premier; and yet Drs. Cooke and Edgar equalled or surpassed him in their expressions of deference and respect for everything that was said by the Premier." He complains that his fellow-deputies "laboured to convey the idea that I was a visionary and very impracticable man; and on both occasions they caught the sentiments of the statesmen as readily as the chameleon catches the colour of the leaf on which it reposes." We suspect that the sharp lesson which the same Government had shortly before given to these Doctors in the Dissenters' Chapels Act, had improved their manners very considerably. Of course nothing could improve Dr. Brown.

In the following extract from Dr. Brown's Narrative, the terrible "lion of the North" makes a very pitiful appearance, indeed, and stands up begging crusts from the great man's table, with all the humility of a lap-dog:—"Just when we were on our feet, about to retire, Professor Wilson, *leaning on and looking down to the table*, requested that £50 might be added to the annual salaries of Drs. Hanna and Edgar.....The Baronets exchanged looks of sur-

prise, and could hardly suppress laughter; I felt mortified." No wonder he should. This was a sad lowering of the "blue banner of the covenant." Dr. Brown was in a very heroic vein at this time, on his high horse, vanity, and about to charge home upon all "*crastian statesmen*," both Whig and Tory, when suddenly he finds that the whole world, including even his own most familiar friends and fellow-deputies, believe that his war-steed is simply a donkey, and his lance a goose-quill, and that all is vague and visionary about him except his impenetrable head-piece.

We shrewdly suspect, however, that John Brown is not so very green as he pretends to be throughout his "Narrative." The Editor of the *Banner*, in his pamphlet, declares that at Cookstown, in '44, Dr. Brown was opposed to the scheme of an independent college; but since that time, his friend, Mr. Dill of Dublin, has "*succeeded in gaining the confidence*" of the late Mrs. Magee, and she has left £20,000 to build a new college, Dr. Brown and Mr. Dill being trustees. This bequest opened up to the ambitious Doctor a prospect of patronage and distinction; and now he fears the rivalry of the new Queen's College, endowed by Government, and open to all sects and parties, and hopes to induce the Assembly to force their students to attend the college which he and Mr. Dill will build. This view of the matter will prove, that, although Dr. Brown's conduct seems absurd in pressing upon Government terms which he knew could not be granted, and from which his own party had already receded, he was shrewdly striving to prepare a monopoly for his own private trade, and secure grist for his own mill. He naturally fears that "*Mrs. Magee's College*," with his own and Mr. Dill's patronage, will not be much frequented, unless "on compulsion," and so he labours to raise up the necessary degree of blind zeal.

As to the charges and recriminations that have passed between Dr. Brown and the *Banner of Ulster* newspaper, we see no reason for discrediting either of the parties. We have no doubt that that paper is badly conducted by its secret clerical committee; that it deserves the name of the "Wasp of Ulster," "the most venomous of all prints, in which masked ministers and professors do the work of assassins;" and that, "in its short career, it has assailed more furiously, and attacked more unjustly, a greater number of Presbyterian ministers than have been assailed, in the same time, by all the press of Ulster." These are Dr. Brown's solemn, published declarations. He is well acquainted with the matter; he subscribed to establish the paper of which he speaks; and, for our parts, we implicitly believe his testimony. On the other hand, justice demands that we give a fair hearing to the counter-charges of the Editor of the *Banner*. We grant, then, that Dr. Brown's boast, in one of his letters, of having travelled

“two millions of miles on the business of the General Assembly,” is an evident exaggeration, and very like a long range shot with a long bow. At this rate, Dr. Brown must have circumnavigated the globe once at least during every year of his ministry! We grant that Dr. Brown’s subscription of the present market value of an old debt, due by a defunct and never a very solvent religious body, was no great munificence. We grant that Dr. Brown is a little hard upon some of the brethren, distinguished men, too, no doubt—Doctors “who took to themselves, out of due course, the *proceeds of the incidental fund*,” but consider the Doctor’s prior claim for expenses of travelling “two millions” of miles. Let the directors of the “incidental fund” *first pay that*, and then, in “due course,” afterwards they may meet other demands if possible. Finally, we must, we fear, grant that Dr. Brown is not as modest in self-esteem as he should be, and that his manners admit of, and would require, considerable improvement; and having granted all this, we really can see nothing more in the Bannerman’s—or rather Bannermen’s, for it is a joint-stock affair—pamphlet, but recommend our readers to buy and peruse both publications. If not instructed, they will certainly be amused.

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(Continued from No. XII. page 382.)

THE Westminster Confession carries forward its views of Divine Truth, by discoursing, in several places, on Faith, Good Works, and Repentance. All these important subjects are handled in its usual metaphysical and self-contradictory style, and with its customary disregard of the simple teachings of God’s most holy Law. This may seem to be a severe censure; but, of its justice, I submit the proofs.

“Faith,” it declares, “is the *alone* instrument of justification;” but, in the formation of this faith, man himself is alleged to have no concern whatsoever. “It is the sole work of the Holy Spirit, who worketh when, and where, and how he pleaseth—man being altogether passive therein.” Now, if this be true, the man who has an erroneous faith, or even no faith, is not to blame, because the Holy Spirit has not vouchsafed to enlighten him; and the man of sound faith has no merit, “being altogether passive therein.” All this, however, is no more than a third or fourth edition of the old fable, representing human salvation as entirely dependant upon influences extern to human beings themselves—a fable admirably calculated to produce indolence and false trust, to soothe men in the midst of their sins, and to take away “the beauty of holiness.” At the same time, whilst this strange dogma of

“justification by faith *alone*,” possesses the common quality of all the other peculiar doctrines of Calvinism, in its tendency to undermine all the sanctions of morality, it is also at direct variance with the earlier teachings of the Westminster Divines. In the *Third Chapter*, they ascribe salvation *solely* to “God’s Eternal Decree, which has predestinated the elect unto life, without any foresight of *faith*, or good works, or any other thing in the creature, as conditions or causes moving thereunto:” and again, in the *Eleventh Chapter*, they declare that “Christ, by his obedience and death, did fully discharge the debt of all that are justified, and did make a full and proper satisfaction to his Father’s justice, on their behalf.” Here, then, are three distinct and perfect methods of salvation, all of them entirely unconnected with man himself, and utterly opposed to one another. In the *first* place, justification is represented as flowing from an Eternal Decree, “without either faith or good works;” in the *second* place, as not springing from a Decree at all, but from the payment, by Christ, of the sinner’s entire debt, and “the purchase” of his redemption by “satisfying the Father’s justice;” and, in the *third* place, as resulting from “faith *ALONE*,” without the slightest reference to any decree, or purchase, or atonement of any kind! Is it not passing strange, that grave men, with their eyes open, and the Scriptures in their hands, should have ascribed salvation to three distinct and opposite causes; and, that *each* of the three should be positively declared to be the *only* cause? It is self-evident that three self-contradictory statements cannot all be true; although it is quite possible they may all be erroneous. That two of them are altogether unfounded, I have already shown, on the clear testimony of the Bible; and that the doctrine of “justification by faith *alone*” is equally untenable, may be very easily proved.

Faith is but another name for belief, or the inward conviction of the mind admitting certain statements to be correct, on the ground of what is deemed to be sufficient evidence of their truth. Now, this conviction of the mind, no man can either resist or change, according to the mere determination of his own will. And, why? Because it has resulted from evidence; and unless the first evidence can be shown to be erroneous, by the superior weight of some countervailing evidence, the conviction must remain unaltered. No man, therefore, can change his religious opinions, of his own accord; for, as they have been formed by the circumstances in which he was placed, they must continue unaltered until new circumstances shall arise—or, in other words, until additional light shall shine upon his mind, and enable him to view the subject more correctly. But, in this case, he possesses no power to retain his former views: they necessarily vanish as the darkness of night before the rising sun; new opinions occupy their

room; and these constitute a new faith, which he has no power to reject. How absurd is it, then, to exalt mere belief into the sole instrument of human salvation—a thing which no man has it in his own power either to form or to change, and which, consequently, can be, in itself, no subject of praise or blame—of reward or punishment! I do not say, however, that our faith is a matter of indifference, or that truth and error are equally valuable. On the contrary, I hold that the purer our faith, the clearer will be our views of duty, the more exalted will be our appreciation of the sanctions of holiness, and, other things being equal, the more virtuous and useful will be our lives. Neither do I say that we are not, to a large extent, answerable for our faith. If we continue in error because we are too indolent, too worldly-minded, too time-serving, or too indifferent, to read, to converse, to hear, to pray, and to use all the means which God has put into our power, for the proper understanding His blessed Truth, great, I believe, will be our condemnation. At the same time, I am convinced, that, in the sight of God, all the demerit consists in our want of exertion, which is voluntary, and not in our erroneous views in the abstract. Two inquirers, equally intelligent, honest, and careful, may, from circumstances beyond their control, arrive at opposite conclusions. Both, of course, cannot be right in their abstract views; but, will any man of a fair mind say, that the intrinsic merit of the one who may be nearest the truth, is greater than that of the other, whose honest exertions have been less successful? As well might we say that the prosperous man of the world is more the favourite of Heaven, than his poorer brother who is equally virtuous. The former is, certainly, more fortunate than the latter, and enjoys ampler means of happiness: and just so is the man of an enlightened faith more fortunate than he who holds an erroneous creed; but, as to the estimate formed of both, by Him who is infinitely just and benevolent, I believe it will be perfectly equal, if they have equally improved the talents respectively committed to their trust. It is thus that every right-minded man thinks of his brethren; and that we cherish affectionate regard for many whose theological opinions are the most distant from our own. And is the Glorious Being who gifted us with talents so various, and placed us in circumstances so diversified that uniformity of opinion is impossible—is that Being less just and less kind than the feeble creatures that He has made! Assuredly, He is not; and, just as surely, He will not make mere faith, which is in no man's power, to be the sole ground of human acceptance, to the exclusion of all those moral considerations which faith is mainly designed to promote. And is not this doctrine common sense, the doctrine also of God's own Word? Is faith ever mentioned in the New Testament as an *end*—as something which, in itself alone,

will commend us to the favour of Heaven? No; but it is repeatedly mentioned as a *means* towards the attainment of an end—as that “without which it is impossible to please God”—as the only sure and solid foundation of a virtuous life. Our Saviour speaks of believers who would say “Lord! Lord!” and tells us of their doom; and the Apostle James speaks of “devils that believe and tremble.” But, the Apostle did not stop there: he rebuked “the vain men” who, in his day, relied upon “justification by faith alone”—who imagined that they would secure the crown without running the race—who were, in fact, the very prototypes of the Westminster Divines, and of the deluded millions who still place soundness of creed and loudness of profession above the practical virtues of a Christian life. To all such, he said, and saith, “But wilt thou know, O vain man, that faith, without works, is dead, being ALONE!”

No surprise can be felt, that those who, in direct opposition to the plain teaching of Scripture just quoted, so largely over-estimated the value of faith, should immediately proceed to under-estimate the importance of holiness. Their views are thus clearly and honestly expressed:—

“Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet, because they proceed not from an heart purified by faith; nor are done in a right manner, according to the word; nor to a right end, the glory of God; they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful, and displeasing unto God.”

Be it remembered, that, according to the Westminster Assembly, “the unregenerate” are all those whom God has not specially and irresistibly “called, by his Spirit, to a saving knowledge of the truth”—or, in plainer words, all who do not adopt their marvellous creed—that is, about nine hundred and ninety-nine out of every thousand of the human race! Well, then, this inconceivable multitude of his rational offspring, the *Father* of all has been pleased to pass by, after selecting a favoured few, without “faith, or good works, or any other thing, in them, moving him thereunto.” And what is the condition of the “unregenerate” myriads? They may still do works, it appears, “of good use to themselves and others, and which, for the matter of them, may be things which God commands.” Now, what is the result of their faithful obedience to God’s own commandments—of their doing good to their fellow-creatures—and of their living lives of personal holiness? What, in other words, is the reward of their being all that the great Creator desires his children to be? Are they made rich in Christ, and assured of being rendered heirs of glory? No; far from it. Well, then, they are, at least, to escape punishment, having done much good and no evil. Far from it again. Their very virtues “are sinful, and cannot please

God, or make them meet to receive his grace!" Thus circumstanced, they have no great encouragement to perform good works; and, since virtue is crime, inaction may perhaps bring safety. No such thing; for, although "it is sinful to do good works, the neglect of them is *more* sinful and displeasing to God!" Oh! if this were true, in what a sad dilemma has "the Father of mercies" placed his weak and erring children. If, in conformity with His irresistible decree, they disobey and do evil, it is a crime: and if, in despite of their sad destiny, they obey His commands and work righteousness, then is their very holiness an offence!

Blessed be our Heavenly Father, however, Calvinism is not Christianity; and we can turn with gladdened hearts from the words of men to the Word of God. There we learn, how much soever some may undervalue moral purity, "that whoso giveth even a cup of cold water to a suffering brother, in the name of Jesus, shall in no-wise lose his reward." There we learn, "that to fear God and keep his commandments is the *whole* duty of man." There we learn, "that, if we would enter into life, we *must* keep the commandments;" that "our Father will be glorified by our bearing much fruit;" and finally, we learn, that, at the solemn consummation of all things, "*every* man shall receive according to that which he hath *done*—whether it hath been good, or whether it hath been evil." Let churches, therefore, bid for popularity as they may, by exalting faith and depreciating holiness: let men delude themselves as they may, by imagining that they can gain the ever-during riches of heaven, at less sacrifice and toil than would secure for them the meanest earthly good: and let us continue to be falsely accused of relying for salvation upon our own imperfect works, instead of trusting to the abundant mercy of God, in the Redeemer. "None of these things move us:" we have a plain path and plain duties: we will preach faith as the foundation of all acceptable virtue: we will tell the people that "they must not continue in sin because grace hath abounded:" and we will proclaim aloud, that "the soul which sinneth, *it* shall die!"

This awful penalty of spiritual death, or future misery, is only attached, however, to unrepented sins. And, here, as on so many other points, we are compelled to dissent from the doctrine of the Westminster Confession, which says, "Repentance is not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof." Why, then, does God's prophet tell us, that, "if we cease to do evil and learn to do well, though our sins were as scarlet, they shall become as wool; though they were as crimson they shall be as snow?" Why are we farther told, "that Christ Jesus came to call sinners to repentance;" that, "if we repent and be converted, our sins shall be blotted out?" And why, finally, does Paul assure us, "that,

if we forsake our sins, God is faithful and just to forgive our sins?" So far, therefore, from Repentance being "no cause of pardon," it is everywhere laid down as the *express condition* of our acceptance. There is, in fact, in the Gospel, no mention, anywhere, of unconditional salvation—of pardon without amendment. The Gospel conditions are so clear, that he who runs may read—"Faith in Christ, and repentance towards God." Nor must the repentance be barren—a mere mental remorse, with professions of sorrow: we must "bring forth *fruits* meet for repentance:" we must have "repentance and newness of life." He, therefore, who lives in sin and dies in sin, shall rise to condemnation—whatsoever may be said to the contrary by those who so far mistake the Gospel plan of salvation, as to allege that the Redeemer came "to satisfy Divine justice, and propitiate Divine wrath," instead of adopting the simple and rational view of Paul—that "he came to redeem (or deliver) us from all iniquity, and to purify us unto himself, a peculiar people, zealous of good works." With all these plain declarations of Scripture before them, and all the admitted tendencies of men to commit violations of the moral Law of God, it is truly melancholy to think that Churches have devised, and still attempt to maintain, a system of Doctrines which, from beginning to end, has a tendency to lead men away from a due consideration of the one great object of religion—the spiritual and moral regeneration of the world.

The view taken by the Westminster Divines, of the condition of those amongst Christians who are *not* elected, and of the whole body of Jews, Mahometans, and Heathens, is in perfect accordance with the melancholy spirit which pervades the entire Work. The most extraordinary unscrupulousness is manifested in misrepresenting some portions of Scripture, and wholly contradicting the explicit teachings of others, so as to make it appear that God has created the vast majority of his rational offspring for no other purpose than that of consigning them to everlasting misery:—

"Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved: much less can men, not professing the Christian religion, be saved in any other way whatever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious, and to be detested."

How rational men, with the Bible in their hands, and God's gracious works of Providence around them, could have penned such an appalling statement, it is not easy to conceive; even admitting the unhappy influence of a comparatively dark age, and the acrimonious spirit engendered by religious controversies. But, it is still more difficult to imagine how such unworthy sentiments could have been adopted by churches, amidst the spreading light of modern

times, and how intelligent laymen, just and humane in all the ordinary affairs of life, should submit to have such views imposed upon themselves and their children! The first part of the statement is merely a repetition of "the horrible decree" which I formerly exposed; but the second part is so filled with new errors, as to require a distinct refutation.

During eighteen hundred years, Christianity has not been received, even nominally, by more than *one-third* of the inhabitants of the earth; and, consequently, *two-thirds*, at least, of the population of the globe are Jews, Mahometans, and Heathens. In other words, about *seven hundred millions* of God's rational children, created by His will, and sustained by His Providence, are still ignorant of the truth as it is in Jesus. How this state of things should be permitted to continue, is altogether inscrutable by us; as we know that, by human instrumentalities, or the simple determination of His will, God could say, "Let the light of the Gospel shine over the *whole* earth," and it would shine, just as easily as when, in relation to the natural world, He said, "Let there be light, and there was light." Of one thing, however, we are certain—that all things are proceeding in perfect accordance with the plans of infinite wisdom and benevolence. Can we believe, then, that He who could, in a single moment, make all men Christians, would permit countless millions to remain Jews, Mahometans, and Heathens, if their ignorance of the Gospel were infallibly to doom them to everlasting destruction? The bare supposition, that a Being of unbounded benignity could form and ordain even a *single* living creature, for the purpose of consigning it to interminable wretchedness, without any fault of its own, is utterly repugnant to every idea of justice and benevolence. And, if we extend the idea to the myriads of human beings that peopled the earth, for four thousand years, before Christianity itself was known—to the countless millions of those who, since that period, have never heard of Christ—and to the hundreds of thousands of unbelievers who are every year passing away from this scene of things,—the mind is lost in attempting to conceive the appalling horrors of boundless regions of sorrow, receiving a perpetual influx of millions of wretched beings, doomed, by the very Father who called them into existence, to suffer "most grievous torments in hell-fire, for ever"—and all for merely being ignorant of truths which they were utterly precluded from knowing! Yet, such are the things which Calvinism imputes to "the Father of *mercies* and God of *love*," who has, himself, expressly informed us, "that He desireth not the death even of the ungodly;" and "that the souls which he hath formed shall find a refuge in his grace!" In point of fact, were Love and Mercy, the most adorable attributes of God, entirely

effaced from the Divine character, Justice itself would afford an adequate protection for the ignorant and unbelieving millions that have peopled, and will people, the earth. Human legislators, with all their weakness and passions, make their laws completely *known* before they inflict penalties for disobedience. And is God less equitable and considerate than man? No; "He judgeth righteous judgment." He only requires men to know what He has enabled them to know, and to do what He has enabled them to perform. If He acted otherwise, He would resemble the Egyptian task-masters who "required brick without straw;" and were such a view of His character presented in the Bible, it would be sufficient to make unbelievers of all humane and thinking men, who turned their attention to the subject. But, blessed be His name, He is *not* so represented in the Bible. In it, we find *all* His glorious attributes in full and perfect unison—His Justice, Goodness, and Mercy, all infinite, and all in constant operation. The talents bestowed, and the improvement made of them, are the only points to be adjusted. Those "who know not their Master's will, though they commit things worthy of stripes," our Saviour assures us, "shall be beaten with few stripes;" and, in relation to the Heathen world, the language of Paul is clear and explicit. Whilst the Westminster Divines maintain, that to assert the possibility of Heathens, Mahometans, or Jews, being saved by the influence of Natural Religion, "or of that religion which they profess," and declare such assertion "to be very pernicious, and to be detested," the inspired Apostle of the Gentiles proclaims this great truth, in vindication of God's benignity and justice—"Where there is *no law*, there is *no transgression*; for those that have *not* the law, are a law unto *themselves*—showing the work of the law written upon their hearts"—that is, being guided by the light of conscience, as the only light which God has given them. Again he saith—"A man is accepted according to that which he *hath*, and not according to that which he *hath not*." Here, then, I place my foot, and here I stand immoveable upon the authority of Prophets, of the Saviour of the world, and of the illustrious Apostle of the Gentiles; and, standing thus, I pronounce the doctrine of the Westminster Divines, itself, "to be very pernicious, and to be detested"—unworthy of God, unmerciful to man, and calculated to cast the gloom of hopelessness and horror over eternity! It is not necessary, in order to prove our superior advantages as Christians, to undervalue the *Primary* Revelation of Heaven, or the Religion of Abraham, Isaac, and Jacob, any more than it is necessary to show our superiority, as a civilized nation, over the rude inhabitants of Africa or the South Sea Islands. Doubtless, we enjoy important privileges, as Christians and civilized men; but even the most barbarous tribes have also their social en-

joyments and individual comforts. The lordly mansion certainly possesses many and brilliant advantages; but the cottage home is not without its scenes of peace and joy. So it is with Christians, Jews, Mahometans, and Heathens. *We* are placed at the head of all, in privileges; but the others are not devoid of blessings, nor aliens from their Father's care. And can we for a moment suppose, that He who bestows earthly comforts upon all his children, in such manner as seemeth best unto Himself, will doom the immense majority of the souls that He hath formed, to everlasting perdition, on account of errors and deficiencies, inseparable from the very condition in which He has thought fit to place them, without any concurrence of their own? The expression of such a sentiment would be to impugn the most blessed attributes of the Divine Nature, and to place man under the government of a capricious and tyrannical Being, altogether different from Him who is declared to be "the God of all grace, mercy, peace, and consolation."

My strictures upon the strange and pernicious errors of the Westminster Confession have extended to such a length, and so much interrupted the course of my *Outlines of History*, that I shall bring them to a close with a very brief reference to one point of Doctrine and Discipline united, and to another point solely connected with Discipline.

Every one is well aware of the loud and triumphant clamour with which our Calvinistic Brethren denounce the assumptions of the Church of Rome, in exercising unlimited authority over the Laity, and in arrogating the power of forgiving sins. Could any one imagine, however, that those who so unscrupulously reprobate the conduct of their neighbours, are, themselves, guilty of the very same actions which they condemn? But so it is; and the Calvinistic Presbyterians of Ireland will be surprised to learn, that their own Ministers assume equal authority with the Priests of Rome, and declare their power both to excommunicate, and to grant Absolution! Here is the language of their Confession:—

"The Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church officers, distinct from the Civil Magistrate. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require."

"For the better attaining of these ends, the officers of the church are to proceed by admonition, suspension from the sacrament of the Lord's Supper for a season, and by excommunication from the church, according to the nature of the crime, and demerit of the person."

Could any thing be more arrogant than this? A Presbyterian Minister, whilst disclaiming infallibility in words, inconsistently

assumes it in fact. He pretends to have "the keys of the kingdom of heaven committed to him ; by virtue whereof he has power to retain or remit sins !" From *whom*, and *when*, did he receive this power — a power to exercise the sole prerogative of the Most High ! Man may forgive offences committed against himself, but assuredly not those committed against God. Oh ! but we are told that it is only the sins of "the impenitent" which Presbyterian Priests can "retain," and the sins of "the penitent" which they can "remit." Be it so ; but how do they *know* the penitent and the impenitent ? Can they "search the hearts, and try the reins and the spirits of men ?" And, if they should refuse to "absolve" a penitent sinner, will his sin be still "retained ?" Is God's pardon to be regulated by *their* caprice ? One is shocked at such indecent, not to say blasphemous, assumptions, on the part of poor, ignorant, sinful men, who are, in morals, manners, and intellectual attainments, vastly inferior, in many instances, to lay members of their own congregations. On true penitence, sin is at once pardoned by the Creator, without reference to man ; and whilst the sinner continues impenitent in heart, no man has power to "remit" his transgressions, on any supposed repentance appearing to human eyes. Some Ministers, I am aware, ashamed of borrowing from the very Popery which they denounce, assert that Presbyterians only claim the power of retaining or remitting Church Censures. But, their language respecting Absolution is identical with that of the Church of Rome and the Church of England ; they quote, in support of their authority, the very same texts, viz. Matt. xvi. 19, and John, xx. 22 ; and, where men use the *very same words*, how can we assume that they wish to convey the most *opposite ideas* ? Besides, on their own apologetic plea, what right have they to inflict censures, and "to excommunicate" their fellow-Christians, for some want of conformity with their views of doctrine, or some violation of their human laws ? Who made *them* to be *Rulers* in the kingdom of the Lord, and appointed *them* to exclude His subjects from their Master's service ? Especially, who authorized them to prevent their fellow-sinners from coming to the Table of the *Lord* ? To hear those men speak, and to read their creeds, would lead one to suppose that they considered the *Lord's* Table to be *their* table — and that *they* had been appointed to choose the guests at the Master's feast ! It does not mend the matter to allege, that "they only exclude the heretical and the immoral ;" for who gave them power to "judge their brother, or to condemn their brother." Are they *infallible*, so that they can absolutely discern the perfect distinction between truth and error ? Are the creeds which I have quoted, on various subjects, so lovely and scriptural, that any man who will not receive them must be prevented from commemorating the death of his Redeemer ! And, even if a man *have* been immoral, is that a

sufficient ground of exclusion from a solemn and sanctifying ordinance? Why not, as well, exclude him from worship and all other means of grace? For whom was the Lord's Supper intended? For sinners, assuredly: for "it is not those who are whole that require a physician, but those who are sick." As well might the healing potion prescribed by medical skill be kept from the lips of the suffering patient by his ignorant attendants, as "the cup of salvation" be refused to the spiritually diseased. In my mind, such exclusion is both presumptuous and sinful; and may become the means of preventing holy thoughts, virtuous purposes, and an amended life. There is a solemnity, a sanctity, a sympathy, and a seriousness, at the Sacramental Table, which, I sincerely believe, have commenced and confirmed "the life of godliness," in thousands of hearts! And shall vain and arrogant man, in his imagined infallibility, stand between Jesus and the sinner whom he came to save—between the refreshing fountain and the way-worn pilgrim of mortality? Yet the Calvinists of Ulster do so stand, and, instead of inviting "the weary and heavy laden to come to the Redeemer, that they may find rest unto their souls"—instead of requesting, in the language of Scripture, "*every one that will*, to take the waters of life freely"—they engage largely, at every Sacrament, in a miserable exercise of exclusion, called "Fencing the Tables," by which they endeavour, for all manner of alleged heresies and sins, to prevent Christians from sitting down at the Table of their Lord. Nor, are they content even with this exhortatory method of exclusion: they establish a preliminary barrier, by requiring every intending communicant to receive, from the minister and elders, permission to approach the Table—such permission to be signified by their giving to the applicant a small piece of *pewter*, named "a Token!" This token appears to be in lieu of "the wedding garment," indicating the acceptableness of every guest! And yet, to such humiliating dictation, to such inquisitorial scrutiny, do the old and once independent Presbyterians of Ulster meekly bow their heads, and approach the sacramental feast with a *pewter token*, given to them by their fellow-sinners, instead of relying upon the tokens of faith, and love, and penitence, and holy purposes, in their own hearts! "How has the fine gold become dim!"

The point of Discipline to which I referred, is contained in the *Twenty-third Chapter* of the Confession, and relates to the power of the Civil Magistrate, or, in other words, to the authority of Kings and other national Rulers, in matters of Faith and Church Government. In Churches, calling themselves pre-eminently Churches of Christ, and asserting that he is their "sole Head and King," ministers and elders solemnly subscribe their assent to the following statements:—

"The Civil Magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven: yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

The Prince, or Ruler, may be a Roman Catholic, an Episcopalian Protestant, or an Infidel: and yet, *Presbyterians* declare that he has "a right to suppress all heresies—to call Synods, to preside in them, to take care that whatsoever shall be transacted therein shall be according to the mind of God—and to preserve unity and peace in the Church!" Were our excellent Queen as tyrannical as her Calvinistic subjects avow themselves to be slavish, she would speedily suppress their Calvinistic heresies, annihilate their Presbyterian Discipline, and reduce the Church to "peace and unity," under the dignified sway of Prelacy. To this, on their own principles, they could not object; neither could they complain, if she were "to use the civil sword" for the accomplishment of her designs; for, in a preceding paragraph, they say that she "is armed with the power of the sword" for such purposes. And is this merely a theory—a harmless, dead-letter chapter of the Confession? By no means. The Queen's Commissioner sits upon an elevated Throne, at every meeting of the General Assembly of the Church of Scotland, reads her Majesty's letter permitting the Assembly to be held, and receives, as the representative of Royalty, the obeisance of every Minister who, during the sittings, may have occasion to retire from the house! At this condition, the Irish Presbyterians have not yet arrived; but, the generosity and toleration of the Sovereign, rather than their own slavish principles, have prevented such a consummation. To-morrow, on their own showing, she might "call a Synod, preside at it, and regulate all its proceedings, according to the mind of God"—that is, according to her own views of Discipline and Doctrine!

Here I leave the Westminster Confession, as it was originally imposed upon Irish Presbyterians in the year 1705, and re-imposed in the year 1840. I believe, that its contents have been little understood by any party in Ireland; and I feel persuaded, that thousands, when they see the real nature of the galling yoke imposed upon them by the Clergy, for the perpetuation of priestly power, will, ere many years shall have elapsed, "break their bonds asunder!" In this cheering persuasion, I leave the subject, in order to proceed with my Historical Details.

(To be continued.)

GREAT UNITARIAN CONVENTION AT PHILADELPHIA, UNITED STATES.

WE have received, only a few days since, the copy of the *Boston Christian Register*, which contains a report of this important Meeting, held in the month of October last, at Philadelphia. The report of the proceedings occupies not less than eleven columns of the *Register*, and embraces a variety of topics connected with the position and prospects of our denomination, of a highly interesting nature. The convention commenced its sittings on Tuesday, the 20th of October, and was continued, by adjournments, until Thursday evening, the 22d ultimo.

The Rev. Dr. Parkman of Boston, was appointed President, and the meeting was addressed by several distinguished Unitarian ministers of the United States.

Among the principal speakers were the Rev. Dr. Gannett, Boston ; the Rev. William Furness, well known in this country as the author of a delightfully instructive tract, entitled "The Genius of Christianity ;" the Rev. Mr. Osgood of Providence ; the Rev. J. F. Clarke of Boston ; the Rev. Mr. Farley of Brooklyn ; the Rev. Mr. Muzzey of Cambridge ; the Rev. Mr. Bellows of New York ; the Rev. Alonzo Hill of Worcester ; the Rev. S. K. Lothrop, the Rev. Thomas Hill of Waltham ; the Rev. Mr. Burnap, &c. &c. These names are already well known to our readers—they are distinguished in the literature of their own country, and are familiar among us "as household words."

The following resolutions were proposed and adopted by the Convention :—

"Resolved,—That in holding our first convention in the city of William Penn, we would express our respect for his Christian character and services, our sympathy with his humane and spiritual views, and our earnest hope that they may have increasing power over the minds of Christian people, and the policy of Christian nations.

"Resolved,—That the state of morals in our country, the condition of the Christian church at large, and of that portion of it within our own field, are such as to give us deep solicitude for the future—to move us to thorough examination of our hearts and ways, and call us to a solemn consideration alike of our spiritual wants, and the means of promoting, more faithfully, the cause of Christ.

"Resolved,—That we insist now, as heretofore, upon the duty of all Christians to extend the Gospel and its influences throughout the world ; and that, whilst we rejoice in what has been done among ourselves for the distant places of our land, and especially among the destitute of our towns and cities, we lament that so much apathy exists upon the whole subject, and would regard all that has been accomplished but as the beginning of a great work, to which we are called of God and our own consciences.

"Resolved,—That the members of this Convention, viewing with deep interest our fellow-labourers for the truth, the *Christian Connexion*, throughout our land, and now more especially in this city and state, reciprocate fully and heartily the spirit of union and sympathy expressed by them with our religious body, and desire now and always to be regarded as ready to co-operate with them in what we feel to be a common cause."

A collation was provided for the Association, on Wednesday, in the Assembly Buildings, at which not less than five hundred persons attended. The large and beautiful room was brilliantly lighted, the tables richly loaded with luxuries, and crowned with flowers.

Mr. Scholfield of Philadelphia presided; and the Rev. Wm. Furness rose, and, in behalf of the chair, welcomed the company to this large family meeting. Many spirited and eloquent addresses were delivered by ministers and others. At the conclusion of the business of the Convention, Mr. Furness, on the part of his church, thanked them all for coming, and for what they had done. He said, he felt proud of his denomination—proud of the manly freedom that had been shown—proud of the confidence that had been reposed in human nature. He bade them farewell, and prayed that God's blessing might rest upon them.

A novel feature in the Convention was, that a lady was encouraged and permitted to address the meeting. This lady's name is Lucretia Mott; she is a Unitarian Quaker, or Friend, and is well known for her unwearied efforts in behalf of the slave, and in the cause of temperance. We had once the privilege of hearing this lady in Glasgow, and we shall not soon forget her clear, practical expositions of gospel truth. We are sure our readers will be gratified to peruse the following address:—

"LUCRETIA MOTT said, it was most unexpected to her to be permitted to speak on this occasion. I am gratified in having an invitation to speak out the truth, without clothing it in set theological language. I liked the observation of the last speaker (Mr. Hedge), especially in reference to this point. We make the cross of Christ of no effect, by the ambiguous and deceiving phraseology we throw around his precepts and doctrines. It goes to perpetuate the erroneous views which prevail in Christendom, of the divinity of Christ, and the vicarious atonement. If we could disabuse Christianity of the errors of theology, we should do much towards advancing so great and glorious a system, if it can be called such. But when preachers, for fear of losing their reputation in the religious world, speak of their faith in the divinity of Christ, and the vicarious atonement, they are retarding Christian progress, by their want of simplicity and frankness. Nothing is more fitted to impede this progress than the popular theology, the generally received systems of faith. A speaker (Mr. Clarke) has said, that we

ought not unwillingly to allow ourselves to be cut off from the body of the church. But, however vital that body may be, and she would not deny it much earnestness and worth, yet we must be willing to be separated from it, in respect to the important doctrines. But who is there of you glorying so much in that spirit of heresy in which St. Paul boasted—heresy after the manner of men—who of you stands so fast in the liberty wherewith Christ has made us free, as to acknowledge the extent of their secret suspicions of views ordinarily professed? Who is ready to hold up the purity of human nature in place of its depravity? Who will speak of Christ's divinity without mystery?—who will speak of the importance of becoming Christ-like, by following his example, of that which is meant when he is called 'the Son of God, with power according to the spirit of holiness,' and not of that greatness of his which is inexplicable, or involves mystery and miracle. We are too prone to take our views of Christianity from some of the credulous followers of Christ, lest any departure from the

early disciples should fasten upon us the suspicions of unbelief in the Bible. But should we not feel free to speak of the narratives of those who hand down the account of Christ's mission in their true character? The importance of free thinking and honest speech cannot be over-estimated. Be not afraid of the reputation of infidelity, or the opprobrium of the religious world. We must be willing to be severed from it, if necessary; and our fruits, and not our opinions, will finally judge us. There is but one criterion of judgment, and every body knows what love, truth, mercy are! If we seek to bring forth righteousness exceeding the righteousness of the Scribes and Pharisees, then we need fear little, though brother deliver up brother to death. It may become a small thing to be judged of man's judgment. We ought to rejoice that we are permitted to offer a pattern of Christianity exceeding the common one. We need saviours that shall be as Saviours on our own Mount Zion. How great is the mischief those false doctrines are doing, which make men depraved, and then point to the vicarious suffering of Christ! We are too prone to begin with the spirit, and then seek to be made perfect in the flesh. We clothe our thought in expressions that deceive. There is too much image-worship still practised by Christians! We are apt to proselytize to sect rather than to Christianity. It has been well said, our fathers made *graven* images, but we make *verbal* ones. God has made man after his image, and man has made God after his image. If you have had Channing and Worcester to lead you on, why are you not prepared to carry the work forward, even beyond them? My heart was made humble and tender when I came into the Convention, and saw in the chair the son of an old friend of my father—Samuel Parkman of Boston. Looking at Calvinistic Boston as it then was, and considering how Channing rose and bore his testimony, and what results followed, we may be encouraged. But let the work advance. Lo! the field is white to the harvest. There are some circumstances now tending to break the connexion between religion and death, and to substitute a connexion between religion and life. The graveyard and the church, religion and death, are not

now, as they were, so closely and inseparably connected. Rural cemeteries have helped to bring religion into view as belonging more to our present state than our future condition! This divine gift of religion has been bestowed rather to govern our lives than to gratify our curiosity! We are fast settling down into satisfaction with the general ignorance in relation to the future, and are no longer content to weave together a few texts about the nature of the future state, and play upon the superstitious feelings and hopes of the people, without moving them to good works. Religion is fast getting to be mingled with every day life—with common goodness. The minister is ashamed to make such a use of the Bible, as shall make it a store-house of arguments against the most sacred causes of humanity: to quote from the sensualist Solomon texts in defence of intemperance, or to place obstacles in the way of those who are seeking to break the fetters of the slave, by quoting texts of Scripture to prove that slavery was a patriarchal institution! Look, too, at a woman's place in society here among ourselves. There is great zeal for the relief of Hindoo woman; but let us look at home, and behold worse than the funeral pile, the immolation of woman at the shrine of priestcraft. Has she leave to speak out the gushings of her soul? Ah! have you, brethren, unfettered yourselves from a prejudice that is tending to immolate one half the whole human family? Some of us have not so read the Scriptures as to find warrant for the exclusive appropriation of the pulpit by one sex! I know, where I stand, I should speak with all delicacy; but shall not the time come when you will consider if a great deal too much of church machinery and ecclesiastical formality, does not mingle with your Christianity. Are you not worse than your teachers in keeping up ordinances which they would suffer to decline, and will you not soon be able to see how much more affectionate Christian institutions might be if they were not cumbered with a salaried class—how much less expensive and more efficient. I hear you speak of missionaries—I always like better that name which the excellent Joseph Tuckerman chose for himself, a minister at large. I desire to see Christianity stripped of all

names and things that make it technical, of the gloomy appendage of a sect. Let it be a kingdom of God in the soul, let the inward voice speak out, and it will find a repose. I care not for the superstition of the Quaker language. I feel myself to be one of you. Let me urge you, by all that is glorious in your principles, to be faithful to them. Do not reach to build up a demure piety, but a true useful practical life. I wish there were more extempore speeches among you. Then

men who work with their own hands, and labour from day to day, will pour out the gushings of their hearts upon you. If the ministry were stripped of its peculiar and special support, there would be many preachers for one, and a greater enlargement of heart in all. Brethren, hearken to the spirit. He dwelleth with you, though you know it not. It is he that walketh with you by the way. Are not the aspirations for truth, proof that we have a present God with us?"

THE ANTI-SLAVERY LEAGUE.

OUR readers, generally, may not be aware of the existence of this very important association. Several interesting meetings were held, not long since, in London, and the result has been the formation of a society bearing the above name. The principal speakers at these meetings were the celebrated William Lloyd Garrison, together with H. C. Wright, and Frederick Douglass, the fugitive slave from America; also, Messrs. George Thompson, London; James Haughton, Dublin; Dr. Hutton, Unitarian minister, London; Dr. Massie, Manchester; Henry Solly, Unitarian minister, Shepton-Mallet; Francis Bishop, Unitarian minister, Exeter; William Logan, Rochdale; Sidney Morse, editor of the *New-York Observer*; Henry Vincent, Wm. Shaen, &c. &c.

The following are the principles and rules of the society, as adopted at the last preliminary meeting, at the Crown and Anchor, in the Strand:—

"Whereas, there are in the United States of America, three millions of the human race, held in chains and slavery, by a power which sacrilegiously usurps the proprietary right of the Creator; and whereas, these three millions of slaves, in their utter helplessness and degradation, make their appeal to the friends of humanity throughout the world; and whereas, the cause of humanity is not bounded by country or clime, nor moral obligations and duties circumscribed by geographical limitations or governmental restrictions; and whereas, the God of the oppressed, who hath never left Himself without a witness, hath raised up for the slave population of the United States friends who are nobly struggling to obtain liberty for the captive, by the prosecution of moral and peaceful measures:

"Therefore, we, the undersigned, desirous of showing our 'remembrance of those that are in bonds, as bound with them;' and believing that we can essentially serve the cause of those in bondage, by acting with the uncompromising abolitionists who compose the 'American Anti-Slavery Society,' do form ourselves into an association, to be called the 'Anti-Slavery League,' and based upon the following principles:—

"Art. 1. That slave-holding is, under all circumstances, a sin of the deepest dye, and ought immediately to be abandoned.

"Art. 2. That members of this League shall consist of all persons subscribing to the foregoing principles, without respect of country, complexion, or religious or political creeds.

"Art. 3. That the sole object of this League shall be the overthrow, by means exclusively moral and peaceful, of slavery in every land, but with special reference to the system existing in the United States."

THE EVANGELICAL ALLIANCE AND THE SLAVERY QUESTION.

It is now about twelve months since we directed the attention of our readers to the constitution and principles of this much-talked-of society. We then took the liberty of stating, freely and without reserve, our objections to its sectarian character. Since that time, the "Alliance" has been gradually developing itself, and certain movements have taken place in its ranks which may be interesting for our readers to observe. On the 19th of August last, the Aggregate London Meeting began its sittings, in Exeter Hall, for the purpose of settling, finally, the form and constitution of the association. The Conference was attended by delegates from the Free Church of Scotland, the Wesleyan Methodist Connexion, Presbyterians of almost every shade and description, and a few from the Established Church of England. In addition to these, individuals were present from France, Italy, Germany, and America. The Wesleyan Methodists and Free Church folks were the most numerous. No sooner had they assembled than they resolved to conduct their deliberations with *closed doors*, and a proposition for the admission of reporters was negatived by a large majority. The following motion was adopted in reference to this point:—"That, in the judgment of this Conference, it is *extremely undesirable* for any report of their proceedings to be given to the public, except under their own direction; and they express their confidence that none of their own members will furnish materials for such a purpose to any newspaper whatever." It must be admitted, that here was a very bad, suspicious beginning, and we regret that the proceedings, generally, were in perfect keeping with it. Into this Alliance, only those persons are admitted who hold what are generally understood to be Evangelical or Orthodox views; but strange to say, these are not to be regarded in any strict sense as a creed or confession, nor is the "Alliance" to be considered an alliance of denominations, but of individual Christians, each acting on his own responsibility. The Alliance hypocritically declare that the adoption of their nine articles of belief is not an "assumption of the right authoritatively to define the limits of Christian brotherhood." Indeed! And for what conceivable object or purpose, then, did these men sit down to manufacture another human creed? Did it not occur to them that there was a sufficient number of such things already in existence, and that the New Testament was the best, and the only proper standard by which to "define the limits of Christian brotherhood." The Conference, by way of illustrating, practically, their pretended moderation and humility, refused to receive, as a member, Johannes Czarski, formerly a Roman Catholic Priest, be-

cause, although differing in opinion with Ronge, the great German Reformer, he had laboured, hand in hand with him, for the overthrow of human authority in religious matters. "Czerski," says the *Morning Advertiser*, "has been suffered to walk the streets of London without recognition. The Evangelical Alliance had no welcome to offer him. But for the friendly offices of the Rev. Mr. Herschell, a converted Jew, who statedly preaches in the Edgeware Road, this eminent individual would have left our land, and returned to his country a broken-hearted man."

But perhaps the worst illustration of the spirit by which the Alliance is actuated, may be found in its conduct respecting the subject of slavery. This great and important question was regularly introduced in connexion with that of *Church-membership*, and it threatens, eventually, to break up the Evangelical Alliance altogether. On the motion, "That the Alliance shall consist of those persons, in all parts of the world, who shall concur in the principles and objects adopted by the Conference," it was proposed to insert the words, "*not being slave-holders.*" On this there arose a warm discussion. Dr. Wardlaw of Glasgow suggested a compromise, expressing "abhorrence of the system," but not making it "a test of admission." The debate was adjourned for a time; and in the interval the American slaveholding delegates retired to pray for more enlightenment (although they had already determined how to act), and the other members of Conference withdrew to enjoy the pleasures of the dinner-table.

Afterwards, when the excitement occasioned by this debate on the slavery question became so great, and when both parties had evidently made up their minds not to yield, the amendment was withdrawn, and a committee was appointed, consisting of American, English, and European delegates, to frame a resolution which might meet the difficulties of the case. This was rather a puzzling task, and one in which, as might be expected, they have signally failed. The resolution, which was introduced and carried against a decided opposition, expressed their "confidence, that no branch will admit to membership slaveholders, who, *by their own fault*, continue in that position, retaining their fellow-men in slavery from regard to their own interests." This degrading compromise of the question is naturally distasteful to those who looked to the Alliance for an honest and unequivocal condemnation of the sin of slave-holding; and it is far from meeting the difficulty in the society itself. The American delegates would not accept the resolution, even although qualified by the words, "*by their own fault.*" The discussion, therefore, was re-commenced, and the "supposed happy settlement, or rather *evasion of the difficulty*, which (in the words of the *Nonconformist*) was regarded as the triumph of sagacity and a special answer to the prayer for divine direction," was

thrown to the winds! The whole affair was then referred once more to a large committee, and, on their recommendation, the clause that had reference to slavery was rescinded! Thus the matter ended, and the subject of the admission of members now stands over to a future meeting of the Alliance, each branch in the meantime being permitted to admit or exclude slave-holders, as they may think proper, equally with duellists, drunkards, &c. &c. against whom no exception had been attempted.

But although the slavery question has been thus shamefully evaded by the Alliance, it has been taken up with great energy and spirit, since that time, by the Anti-Slavery League. This latter Association have unanimously recorded the following resolution:—"That the conduct of the Evangelical Alliance, recently held in this city,—first, in adopting a declaration that persons may be slave-holders without any fault of their own, and from disinterested motives, and thus be entitled to Christian fellowship and membership in their body; and finally, to propitiate the pro-slavery spirit of American delegates, in erasing from their proceedings all reference to the subject of slavery, in order to prevent an open rupture,—deserves the condemnation of every uncompromising friend of the rights of humanity, as an abandonment of the cause of the slave, and a virtual approval of the acts of his oppressor."

INTELLIGENCE.

SUNDAY-SCHOOL TEA-PARTY.

ON Wednesday evening the 25th ult. the Rev. Hugh Moore, Newtownards, the teachers of his Sunday school, and a few of the members of the congregation, entertained the children of the Sunday school at a tea-party in the meeting-house. Though the invitations were confined to those who had been most regular in their attendance for the preceding six months, yet nearly two hundred children were in attendance, and conducted themselves throughout the evening with the greatest propriety.

After tea, the doors of the meeting-house were opened to the parents of the children, the members of the congregation, and all who were desirous of being present, when the proceedings of the evening were commenced by the children singing a few of the hymns with which they were in the habit of closing the services of the school every Sunday morning.

During the course of the evening, the premiums were distributed which had been awarded to the children for the regularity of their attendance, and their exemplary diligence during the half-year ending the 1st of November.

The choir of the congregation contributed very much to the enjoyment of all who were present, by singing a few of the newest and most popular hymns and anthems, which they executed with great taste and judgment. A very beautiful and appropriate address was delivered to the children by Mr. Joseph Nelson, a student in the Royal Belfast Academical Institution, and formerly a teacher in the Sunday school. Altogether, the proceedings of the evening were very interesting to the members of the congregation, and the friends from other congregations who were kind enough to attend; and are not likely to be soon forgotten either by the teachers or the children.

PRESENTATION.

A deputation from the First Presbyterian Congregation of Larne waited on their Minister, the Rev. Classon Porter, not long since, and presented him with an excellent pair of farm horses, in appropriate harness. Mr. Porter has lately got possession of the farm which formerly belonged to the Rev. Mr. Sinclair, one of his predecessors in the pastoral charge of the First Congregation, Larne; and the gift of his people, on this occasion, was, therefore, judiciously selected. The terms of the address which accompanied this present, were strongly expressive of the esteem and affection with which the liberal Presbyterians of Larne deservedly regard their excellent pastor. Mr. Porter made a suitable reply.

TESTIMONIAL TO THE REV. JOHN M'Caw OF RAVARA, NEAR SAINT-FIELD.

On 29th Nov. last, the Remonstrant (Unitarian) Congregation of Ravara (aided by a few friends) presented their pastor, the Rev. John M'Caw, with an address, and a horse, jaunting-car, and harness—an exceedingly neat “turn out”—as a mark of their attachment to him, and of their regard for his many estimable qualities. The address was read by the secretary to the congregation, Alex. Bradley, Esq. of Saintfield. Mr. M'Caw's reply was very beautiful and appropriate, and was listened to by the congregation, most of the members being present on the interesting occasion, with profound attention. It must be very gratifying to Mr. M'Caw, to find that his exertions (which have been so successful in establishing and extending his congregation in the face of *much* opposition) are so well appreciated by his flock.

FUND FOR THE BETTER SUPPORT OF UNITARIAN MINISTERS IN ENGLAND.

We are gratified to perceive, among the wealthier members of our communion in England, a growing anxiety to promote the comfort and respectability of their pastors. A plan for this purpose has been suggested, and, we believe, commenced, by W. H. Cotton, Esq. of Upper Clapton. “My scheme is,” says he, “to raise a sum for the further support of our ministers;—in the first place, those in the country who have the care of large congregations of the poorer classes of our fellow-worshippers, whose salaries are not merely inadequate to their merits, *but even to meet the common wants of life*;—in the second place, to assist those where the attendants on their ministry are few; and though the subscribers may pay what they consider liberal, yet may be unable to place their pastors in that station in society to which they are entitled, by their talents and education, and in which all well-wishers to our holy and righteous cause desire to see them;—in the third place, to apply the fund, as it increases, to other congregations: thus, if a church raise £100 a-year by subscriptions, to add to it 100 shillings a-year; and in this manner to continue to augment the stipends as the fund enlarges. And, fourthly, with every hundred pounds paid, to purchase £100 stock, in the 3½ per cents. immediately.” Such is an outline of this gentleman's benevolent object. We wish him great success; and we are glad to see, from the *Inquirer*, that a few anonymous friends to this project have already offered their subscriptions of *one hundred pounds each*.

ABOLITION OF THE PUNISHMENT OF DEATH.

We rejoice that this important subject seems to occupy, at present, a large and influential portion of the public mind in England. Almost every newspaper brings us intelligence of crowded meetings of those who, from conviction, oppose the infliction of death, as a punishment. We trust that the enthusiasm with which this subject is taken up in England, may extend to Ireland and Scotland; and that numerous petitions may be forwarded to the legislature from every part of the empire.

At a large meeting, assembled in Finsbury chapel, not long since, Henry Vincent, Esq. concluded a long and most interesting speech, in the following terms:—“He was convinced, that upon the highest Christian ground, Government could not possess the right of taking away human life. He was deeply conscious of the fact, that the glorious doctrine of human brotherhood would never be a practical and living thing in the world till the sanctity of human life was the recognised philosophy of all the nations of the earth. The law was not the doctrine of human brotherhood—the scaffold

fold was not the emblem of this beautiful principle; it was the emblem of that spirit which had so long substituted revenge for love—it was the emblem of that spirit which had in all ages marred the peace of the world, which had been at the very foundation of all human despotism and outrage; and it would require this doctrine of life's sanctity to be taught, before the world could have a safe and secure progress towards that higher destiny, in which it can be realized. He invoked all present to free their minds from the idea that the scaffold could invest human life with sanctity, and to rally round the standard of that beautiful religion which taught them to love their enemies, and to regard the meanest part of God's creation as a brother in that great brotherhood which their own Parent had created."

GATESHEAD.—GROSVENOR ST. CHAPEL.

This convenient, excellently arranged and eligible place of worship (formerly a Primitive Methodist Chapel) was opened on Sunday afternoon, November 22, by the Rev. George Harris. A considerable number of the members of the Newcastle congregation gave their sanction to this effort by their presence on the occasion; and

the attendance of persons who had never previously listened to Christian Unitarian worship and preaching, was much more numerous than had been anticipated. Nearly three hundred people assembled, and, at the close of the service, copies of the Unitarian's Appeal, Questions to Trinitarians, One Hundred Scriptural Arguments, were distributed at the doors. The services will be continued, on Sunday afternoons, by Mr. Harris, in addition to those morning and evening, at Hanover Square, Newcastle.

LONDON DOMESTIC MISSION SOCIETY.

The annual evening meeting of the friends and members of this Society took place on Tuesday evening, the 17th ult. at the Mission Chapel. W. Wansey, Esq. took the chair, and the meeting was addressed in appropriate speeches by the Rev. Dr. Hutton, Messrs. Taggart, R. K. Philp, and Vidler, and also by Mr. R. Martineau, Mr. Surridge, Mr. H. C. Robinson, Mr. C. Williams, &c. &c.

The Chairman took occasion to read a list of subscriptions, and stated that they had reached £400. He also stated that he had received letters from Dr. Bowring, M.P. and Dr. Bateman, regretting their inability to attend.

OBITUARY.

DIED—At Lambeg, October 12, 1846, aged 20 years, JANE, third daughter of Mr. JOHN GRAHAM. This young person possessed singular outward attractions; but, great as these were, they were far surpassed by the gentleness of her disposition, the kindness of her heart, the retiring modesty of her demeanour, and the unspotted purity of her life. The very charity and holiness of her own nature led her to adopt cheering views of God's Dispensations, and of the future condition of man. She saw, in God, the *Father of all*, and, in Jesus Christ, the *Saviour of all*. She therefore lived in purity, and died in peace.

Died—On the 1st ult. at Trevor Hill, Newry, Mrs. MELLING, relict of the late JOHN MELLING, Esq. a man who seems still to live in remembrance

of his friends and fellow-citizens with an unusual freshness. She whom God hath now gathered to Himself, as a ripe sheaf in due season, was a help meet for Mr. M. The warmth of her affections, the gentleness of her disposition, the holiness of her life, the meekness of her patience under long suffering, the unreservedness of her trust in God, and calm reliance, for re-union with those she loved, on the promises of the Gospel, marked her as one who felt the power and reality of religion. She was, from conviction, attached to Unitarianism; and nothing seemed more incomprehensible to her than the terms in which that faith is sometimes spoken of, having herself felt its sustaining power in the trials of life, and in the view of death.

NOTICE TO CORRESPONDENTS.

We have been obliged to postpone some valuable papers which we would have gladly published in the present number, had it been possible.—We beg to decline the lines entitled "Inspiration."

It is requested, that all communications intended for insertion in the *Irish Unitarian Magazine*, will be forwarded, not later than the 10th of the preceding month (if by post, prepaid), to the Rev. George Hill, Crumlin, County Antrim; and books, &c. for review, to 28, Rosemary Street, Belfast.

THE
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VOL. II.

THOMAS CLARKSON.

WE doubt not, most of our readers are aware, that THOMAS CLARKSON has passed away from this life, full of years and full of honours. This really great and good man was born at Wisbeach, Cambridgeshire, on the 28th of March, 1760, and died at Playford Hall, near Ipswich, on the 26th of September, 1846. His lamp burned brightly to the last, his clear intellect continued unclouded until the hour of his departure, although his bodily weakness had, for some time previously, prevented him from taking an active part in the great work to which he had consecrated the best and noblest energies of his soul.

We do not intend to enter on a lengthened detail of his life or of his labours in the cause of the slave; but it would be scarcely pardonable in us, as public journalists, to neglect so obvious a duty, as that of placing upon record, in the pages of the *Irish Unitarian Magazine and Bible Christian*, an account, however brief and imperfect, of one of the noblest and most persevering philanthropists of the times in which we live. He is no longer the pioneer of liberty on earth; but, although dead, he will continue to speak to us in behalf of our oppressed fellow-men, urging us to give our souls to the work in which he so earnestly engaged—the work of promoting justice and vindicating the rights of humanity throughout the world.

To Clarkson must be accorded the honour of having *first* attracted public attention, in these countries, to the fearful wrongs inflicted upon the sons of Africa. His own heart was awakened to the momentous subject in the following manner: In the year 1785, Dr. Peckhard, then the Vice-Chancellor of Cambridge, proposed the following question to the senior Bachelors of Arts, as the subject of a Latin prize dissertation,—“Is it right to make slaves of others against their will?” Clarkson, who was at that period twenty-five years of age, had gained a prize at the University in the preceding year; and, fortunately for the cause of freedom and humanity, he resolved to enter the lists as

a competitor again. It was during the time he was engaged in studying the general question of slavery with a view to the prize essay, that the whole iniquity of the negro slave-trade was revealed to him. "It is impossible," he declares in his *History of Slavery*, "to imagine the severe anguish which the composition of this essay cost me. All the pleasure I had promised myself from the literary contest was exchanged for pain, by the astounding facts that were now continually before me. It was one gloomy subject from morning till night. In the day, I was agitated and uneasy; in the night, I had little or no rest. I was so overwhelmed with grief, that I sometimes never closed my eyes during the whole night, and I no longer regarded my essay as a mere trial for literary distinction. My great desire was now to produce a work that should call forth a vigorous public effort to redress the wrongs of injured Africa." Soon afterwards he completed and published his celebrated "*Essay on the Slavery and Commerce of the Human Species*." He obtained the prize, but the inferior motive of collegiate distinction was absorbed in the nobler hopes and purposes of philanthropy. His determination now was, not only to write, but also to *work*, for the deliverance of the African race. He made a vow of utter and eternal enmity to the trade in slaves, and from that day he resolved to devote himself, heart and hand, to the then apparently hopeless task of bringing "liberty to the captive."

He immediately engaged in the task of visiting many of the leading towns in England, in search of information, and to increase the number of his friends for the great enterprise. His motives were, almost everywhere, misrepresented, and his character calumniated. In Liverpool, he narrowly escaped with his life. It is recorded that a number of the merchants there surrounded him on the quay, and endeavoured to push him into the river. He visited France in the year 1789, where he remained six months in the prosecution of his object; and, after travelling thousands of miles in search of persons who could give evidence, he returned to England. His principal object, at that time, was to collect authentic statements respecting the means generally employed to obtain negroes on the coast of Africa. It is stated that he travelled upwards of thirty-five thousand miles, on these occasions, and kept up a correspondence, during seven years, with no less than four hundred persons. In addition to all this labour, he published a volume, yearly, on the subject of the slave-trade. Of his publications, the following are, perhaps, the most important: "*History of the Abolition of the Slave-Trade*," 2 vols.; "*Thoughts on the Necessity of abolishing Slavery*;" "*A Portrait of Quakerism*," 3 vols.; "*Life of William Penn*," &c. &c.

Clarkson was powerfully and promptly assisted in his labours by other excellent men, among whom Wilberforce stood pre-eminent.

They were as brothers embarked in a holy enterprise which they had vowed never to abandon while life remained. And, assuredly, their lives have attested the fidelity with which they adhered to their solemn determination. Clarkson, and other friends to the negro whom he soon called forth, were originally impressed with the idea, that if *the trade in slaves* could be stopped, slavery itself would soon cease to exist. In this, however, they were woefully mistaken, and the mistake was so great as to render their unwearied and wonderful efforts almost fruitless. They naturally enough supposed, that by stopping the *supply of slaves*, in the different markets of the world, slavery would soon come to an end, and those engaged in the horrid traffic would be compelled to look out for some other means of amassing money. The reverse of this, however, seems to be nearer the truth. The *demand* for slaves must first cease, and then no supply would be required. This light afterwards broke in upon people's minds, when experience proved to them that all efforts, however well-timed and vigorous, for the suppression of the slave-trade, were unavailing so long as the *demand for human flesh and blood* continued. The efforts made for its abolition only served, indeed, to increase its horrors, by stimulating the ingenuity of traders, who ran, and still run, every risk—who perpetrated, and still continue to perpetrate, the most unscrupulous villainies, from the certainty of enormous gain, whenever a successful (!) voyage can be accomplished. Hence the necessity of assailing slavery itself—of grappling with the hydra even in its own poisonous swamps—of dragging forth that frightful monster that has been preying so long, and so voraciously, on men, women, and children. Hence the truth and importance of William Lloyd Garrison's celebrated watchword, that "Immediate emancipation is the *right* of the slave, and the *duty* of the master." The announcement of this great principle startled those friends of the slave who had been slumbering on their oars, or pursuing a less direct course for the attainment of negro emancipation. It has given a greater impetus, however, to the car of freedom within the last fourteen years, than it had received during the preceding half-century.

Clarkson's ingenuous mind and truth-loving disposition soon acknowledged the *superior position* taken by Garrison in reference to the whole question of slavery. An ardent and sincere friendship soon existed between them, and continued to the latest moment of Clarkson's life. The old man loved his young coadjutor, because he saw in him the wise and fearless exhibition of a mind fitted for lofty purposes; and the young man cherished a deep veneration for the aged and long-tried friend of humanity. Only a few weeks before Clarkson's death, William Lloyd Garrison arrived in England. As soon as the former heard of his arrival, he felt an anxious desire to see

him. Garrison, accompanied by George Thomson and Frederick Douglass, visited Playford Hall. That is likely to prove a memorable visit. After a delightful interchange of sentiment, and when they were about to take a final leave of the good old man, he placed a manuscript in the hands of Garrison, containing his "Last Thoughts on American Slavery." This will be regarded as a valuable document—valuable because of its testimony to the unbroken vigour of the writer's mind, but more especially so, on account of the admirable principles it advocates on the subject of slavery in the United States. Clarkson was, for many years, the honoured President of the British and Foreign Anti-Slavery Society. Since his decease, that Association have been careful to proclaim to the world, that "to the latest period of his existence, the committee enjoyed his full confidence, and that the measures which they pursued, in promoting the great objects of their Association, were in entire accordance with his mature judgment."

We believe Mr. Clarkson united heartily with that Society at its origin, and that he willingly co-operated with its members until the end of his life. But, that *all their measures were in full accordance* with his views, is, we apprehend, claiming a little too much for them. For it has been well known that the sympathies of the British and Foreign Anti-Slavery Society have been in unison with the acts of the American and Foreign Anti-Slavery Association—a Society of comparatively recent formation, arising out of a difference of opinion with the Old Organization Association, of which Mr. Garrison is the acknowledged head.

The London Society, and the New Organization body in America, offered a steady opposition to certain measures, or modes of action, pursued by Mr. Garrison, such as the full acknowledgment of women's equal rights with men in the Anti-Slavery movement—the exclusion of all subjects of a sectarian nature or tendency—the non-voting theory—refusal to take office under a pro-slavery constitution, and, latterly, a determined agitation for a dissolution of the Union. It is not necessary for us to enter, at length, into these points of difference: this much, however, we can state, that Mr. Clarkson sympathized warmly with the Garrison party; and that, in the important document already mentioned, there is a full and complete acknowledgment of the wisdom of the course pursued by the Old Organization Society.

¶ We would not infer, however, from these facts, that Mr. Clarkson dissented so much from the acts of the Society of which he was the President, as to prevent him from taking a deep interest in its proceedings: we only know, that for some years before his death, he ceased to take an active part in them (probably owing to infirmity of

body); and that, up to the close of his glorious career, his love for Mr. Garrison, and his approval of the course pursued by him and his friends, were unequivocally manifested.

In thus placing before our readers a faint, and, we would add, a very imperfect, outline of the life of Clarkson, our object was, not merely to record the name and actions of a good man, but also to encourage others, on whom the great duties of life still devolve, to live worthy the dignity of their nature, and the sanctity of the religion they profess. Let them remember, that, for more than *sixty years of his life*, that noble man devoted all his physical and mental energies to the great work of promoting the freedom and happiness of his fellow-men. "He is gone from among us; but his work, and the spirit in which he worked, live after him. The idea of the solitary and agonized student has grown into fact, and moved the world, and written itself ineffaceably in the codes of nations; and the faith in whose strength he worked and waited, may assure those who come after him, that the eventual universality of the triumph of justice and humanity is already decreed by a Providence who apportions the moral successes of nations, as of individuals, *to the simplicity and fidelity of their allegiance to moral principle.*"

Almost all the sketches we have seen of Clarkson's life conclude with Wordsworth's beautiful sonnet, written on the final passing of the Bill for the abolition of the slave-trade, in 1807. We shall quote the great poet's words, uttered on another occasion, to describe the character and work of Clarkson:—

"Thou hast left behind
Powers that will work for thee; air, earth, and skies—
There's not a breathing of the common wind
That will forget thee;—thou hast great allies;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind."

A SCOTCHMAN'S APOLOGY FOR RENOUNCING TRINITARIANISM, AND RESUMING THE OPPOSITE AND ANCIENT FAITH, THAT "THERE IS BUT ONE GOD THE FATHER."

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers."—Acts xxiv. 14.

(*To the Editor of the Irish Unitarian Magazine.*)

DEAR SIR,—As you, along with some other friends, have been pleased to express, pretty strongly, a wish that I should write an account of my change of religious opinion, and the reasons that induced me to abandon the orthodoxy of human creeds, I now give the following statement in compliance with your wish; and I beg your readers will excuse me, while I am thus induced, for a little while, to play the part of an egotist.

To let you know a little of my history in a religious point of view, it may be proper to state a few facts of my early life and education, and what was the nature of my religious opinions and thoughts of God during childhood and youth. You will observe, then, that I was brought up nominally a Trinitarian among one of the strictest sects of our Scottish Presbyterians. My parents first belonged to the Established Church, but afterwards joined the Anti-burgher Secession body when I was very young. To do them justice, I must say, they were simple-hearted, very honest, and pious persons, who were careful, and did much to bring up their children in the fear of God, and to make them, so far as their honest endeavour could avail, such as they were themselves. They kept family worship evening and morning, and taught us early to read the Scriptures. They taught us, also, the Assembly's Shorter Catechism, and Willison's Mother's Catechism, and made us repeat those, or a portion of them, every Sunday evening, and often questioned us in many things concerning their import, chiefly of a moral and practical nature. For there is one thing here appears to me very noticeable, that, though they were decided Calvinists in principle, and all their devotions were based less or more on that system, yet, with all their catechising, and with all the instructions and good advices they were constantly giving us, I do not remember their once asking me a question about the Trinity, the Godhead of Christ, or the Calvinistic doctrine of atonement. Excepting the bare repetition of the Catechism and the reading of religious books, such as the Works of Willison and Bunyan's Pilgrim, not one word of other instruction can I remember to have received from them on any of these topics; no, nor yet, properly speaking, on any of the five points of Calvinism. Though my mother used often to speak to me about the love of God and Christ, beseeching me with tears to think of his love that died for me, to be wise betimes, and remember my Creator in the days of my youth; yet not once can I remember her speaking to me about the Trinity—God being three persons—or Christ being God and man in one person. Nothing of the kind. To be good, to be a follower of Christ, to fear God and keep his commandments, and get to heaven at last were the great points she always insisted on. And these are the things that have stuck by me; and I trust her many prayers and good instructions have not fallen to the ground; for a mother's tears are not to be forgotten, or lightly thought of by a man of any soul or feeling.

The first thing that ever concerned me in religion was the thought of death, whether it can be that men are doomed to die and be no more. I remember once, when very young, I was lying in bed with my mother, musing on this melancholy subject, and thinking sorrow-

fully with myself of some departed relatives, and how I had heard that all must die. I then began to wonder with myself whether it be that we must all die and be no more, or are we ever to live again after dissolution in the grave? I felt at length so anxious about the matter, that I asked my mother what she thought or if she could tell me about this: when she seemed much pleased with my curiosity, and cheerfully and at once fully assured me that the dead were all to be raised again, and stated to me briefly the doctrine of the resurrection—how Christ was to come again and raise the dead; and well do I remember how happy I felt—inexpressibly happy—at the thought.

Such, then, was the nature of my early religious education, by which I was brought up nominally a Trinitarian, but was practically a Unitarian, without knowing it, for at least the first sixteen years of my life. Among other things, I was early taught to repeat the Lord's Prayer and the Apostles' Creed; and it was from these, and such like representations, that I drew my first impressions of the Divine Being. Indeed, it was only of such representations of God that I had any understanding, or the slightest conception for many years; so that in my younger days I was certainly Unitarian and nothing else. Of Christ I simply thought as a great and glorious personage, far indeed above every other among the sons of men, but still one born as a man, and who had died for us and risen again, and was somehow or other the Saviour of the world, whom I ought to follow, to reverence, and love most dearly as such; and as to God my heavenly Father, I had not the slightest conception of His being three persons any more than my earthly father. I had precisely the same notion of the unity of the one as of the other. Yet, such as I was, had my lot been cast among those happy little ones whom Jesus took in his arms and blessed, Unitarian as I was, I cannot doubt but he would have said of me along with the rest, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" "such are a type of the character of my true disciples."

Indeed, it was not till I proposed joining in Church communion, some time after the death of my father, that I became in any sense a Trinitarian, or conscious of what such a thing meant; and then I became one, not so much by the positive instruction of any person, as by the reading of books we had in the family, and especially two recommended to me by the minister under whom I first communicated—one, the Westminster Confession of Faith, the other called the Secession Narrative and Testimony. It was now I began to think very seriously of my mother's instructions. Deeply was I then concerned about my soul, anxious to be really good, to be a worthy partaker at the communion-table, and a consistent and upright member

of the Church, and one well-informed in her principles, and the religious profession I was now to take upon me before the world. And well do I remember one thing that occurred at this time—what a fearful conflict I had in my mind on first reading and receiving the doctrines of original sin, and of election and reprobation, as taught in those books. The doctrine of the Trinity I freely drank in like any piece of new information received at school. It sometimes, indeed, appeared to me a very curious and strange-like idea, and ill to reconcile with the unity of God; but being taught to regard it as a deep and unfathomable mystery, and one at the same time essentially necessary to be believed in order to salvation, I could not think of calling it in question, nor did the idea of it at all shock my feelings anything in comparison of these other doctrines. These doctrines, far from resembling that of the resurrection, were to me anything but good tidings. When I first heard of the resurrection my heart was young and buoyant, and there seemed to be nothing to damp it but the fear of death, the sting of which was now to me comparatively taken away. But alas! when these doctrines confronted me, they seemed to bring tidings to me incomparably more awful than ever death was—tidings which made me sometimes think that, if they be true, it were better for the mass of mankind after all, and perhaps for me, if there were no resurrection—no hereafter. “How can God be good (thought I) if it be true that He is partial to His creatures—has, from all eternity, elected only ‘some to everlasting life,’ and passed by the rest for eternal death; nay, fore-ordains the poor reprobate to do evil, and then punishes him for it to all eternity? And how can a just God impute the sin of Adam to his offspring, even to helpless innocent babes that never heard of Adam? Where can be the justice of this? and how think of giving such things the name of justice?”

Such was the state of my mind for some time. But not feeling at liberty to open my mind to any one on such an awful subject, I was compelled in silent reluctance to drink the bitter draught, under fear of incurring certain condemnation to myself, if I should venture to question authority which seemed to me identical with the Bible and the voice of God. Indeed, the very revolting of my feelings against these doctrines became to me a source of new trouble; for, by the same authority, I was taught to regard the predominance of such feelings as one of the signs of the natural man—as the working of the proud, unregenerate heart, rebelling against the sovereignty of God, and presumptuously judging of the sublime mystery of His decrees, which are not to be scrutinized by carnal reason; His thoughts and ways being not as ours. Under this impression, I strove to the utmost to subdue my feelings, and bring my mind to

acquiesce freely in the dismal doctrines, in which, indeed, I so far succeeded, as to become at length a believer in, and, for a time, even a zealous defender of, the whole scheme of Calvinism. By reading much on the history of the sufferings of the Church of Scotland, my sympathies became enlisted in her favour, and on the side of her great confessors and martyrs. In consequence, I became a great admirer of her whole constitution; almost all that is good and great in the history of my country was identified with her; and "Scotland's Covenanted Work of Reformation" now turned to be my watchword—my all in all.

Such, again, was the state of my mind for a time. But a change came over the spirit of my dream. After some years I was placed in new circumstances, and, among other things, was led to become a Baptist, one of free communion principles (which I continue to be still); and this caused a sort of revolution in my religious views, leading me to doubt and inquire into many things, which I had formerly received without examination. I now ceased to be the great admirer of what I once viewed as "Scotland's glory;" and the Bible, and the Bible alone, was now chosen to be my glory and my creed, and, I trust, by the grace of God, shall continue to be to the end. For a time I remained a Calvinist; but my old thoughts of the system recurred, and I then again began to search for myself, the result of which was, that I gradually became an Armenian, such as most of the free communion body were to whom I had now joined myself.

After this, I met with some of the works of Channing, with whose charming eloquence I was much taken, and could not resist admiring many of his fine ideas and noble sentiments, expressed in no less noble language. The reading of him had a powerful effect upon my mind, especially in breaking in upon the strong prejudices which, long ere this time, I had contracted against Unitarianism in every form, having been led to regard it with the utmost aversion, as a deadly system, scarcely any better than mere Deism. I considered it, however, my duty to "prove all things, hold fast that which is good," and not to be childishly frightened at looking into Channing, or any one else, let him be what he may:—

"Seize upon truth where'er 'tis found,
On Christian or on Heathen ground—
The flower's divine where'er it grows;
Neglect the prickles, and assume the rose."

I next met with Robinson's *Christian Researches*, which I was induced to read chiefly in consequence of the writer being a Baptist. This work is much connected with the leading principle of that denomination; but I found it to be also full of Unitarian sentiments. The author had become a decided Unitarian by the time he wrote it.

He is a beautiful and powerful writer, often keenly satirical; he speaks of "that contemptible paper kite, Orthodoxy," and paints well many of the dark and horrible effects of the bigotry that has ever been the besetting sin of its high-flying professors.

Upon the back of these I heard of the posthumous work of Milton, the discovery of a treatise by him on Christian doctrine, by which the great poet was proved to have been a Unitarian. I read Channing's very eloquent notice of it, which made me desirous to see the work itself. I accordingly procured a sight of it from our college library, and read it over carefully, when it had a singular and most powerful effect upon my mind, breaking up my prejudices against Unitarianism, in one form, completely: not that it made me a convert to his views by any means—that was no easy matter, but was the result of the most scrupulous and close inquiry for many subsequent years; for every inch of the ground I have contended, and every form of the system. The association of the great name of Milton with it, had perhaps much more effect than anything in the mere work itself, though there is certainly much of acute and powerful reasoning in it. Be this as it may, I could no longer subscribe to, nor sympathize with, the dictum of the Athanasian creed, in presuming to pass sentence of eternal condemnation on those who cannot believe in its confessedly incomprehensible and most mysterious dogmas—dogmas felt even by such noble minds as those of a Milton, a Locke, and a Newton, to be unscriptural and contradictory. Indeed, the extreme bigotry and uncharitableness which I found so commonly adhering to the zealous professors of this system, began to appear to me in a serious light, as no good mark of it, especially considering that they have got no name or definition of it in Scripture, but are obliged to have recourse to human invention for both. This fierce and flaming mode of denunciation appeared to me a sad symptom of the want of better argument; it seemed no way adapted to help a man in the calm search of truth. There is nothing of all this in the words of the meek and lowly Jesus, who, on the contrary, cautions us not to judge, lest we be judged. "Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ." What have I to do, then, in pronouncing sentence of damnation against my fellow-creatures for differing in opinion from me, especially about dogmas that can be defined only in the words of man's wisdom? Surely the charity that thinketh no evil is as opposed to this as east to west. And if the bigot cannot be touched with the feeling of charity, he should mind caution in letting fly his curses, lest he find them to light where he least expects. A man has been known to erect a gallows for another, and was hanged upon it himself.

Such were some of the reflections that occurred to me on the denunciations of the Athanasian creed, after the perusal of these writers. Another thing that affected me not a little at this time was the finding of certain readings of the received text of the New Testament, which are commonly alleged in support of the Trinity, to be not genuine, but mere interpolations, that had either crept into certain copies unawares, or been put into them directly by bad design. One of the most noted of these, and the one that affected me most, was the celebrated text of what are called the Three Heavenly Witnesses, 1 John v. 7:—"For there are three that bear record [*in Heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth*], the Spirit, and the Water, and the Blood; and these three agree in one." What I here place within brackets is rejected as spurious by Griesbach, and by all good critics of every denomination; so that, though it be quoted, as a principal proof of the Trinity, in the Westminster Confession, and though the same quotation be still rigidly kept up in all the proof catechisms that are now put into the hands of children throughout Scotland, yet I fairly found it to be good for nothing, and that it must go to the tomb of all the Capulets. I was not, however, to give up Trinitarianism merely on this account, though the finding of such a text to be spurious did certainly tend to shake my confidence in the doctrine, and, along with other things, paved the way for my ultimate rejection of it; for the passage is certainly the only one that can be alleged as bearing the likeness of a statement of that doctrine; and if it cannot be admitted as such, there is none else that can be alleged, with any satisfaction, to supply its place.

A SCOTCHMAN.

(To be continued.)

SONNET.

TRANSLATED FROM METESTASIO.

Imaginary scenes I paint—and when
 I have adorned and graced them by my art,
 I take the fond delusions to my heart,
 And, at the woes I fancy, weep again.
 But, should I bid these bright deceits depart,
 Am I more wise? and were my spirit then
 More calm and tranquil? or should real woes
 Alone the fountains of my heart enclose?
 Ah! no—the unrealities I sing
 Are but reflections of my hopes and fears:
 Like them, all false and hollow, life appears
 But as a dream, and I but slumbering.
 Grant, Lord! that, in my waking hour, the breast
 Of the Eternal Truth may be my rest!—L. R.

MODERN ORTHODOXY.

BY M. A. COQUEREL.

SECTION V.—THE CORRUPTION OF HUMAN NATURE.

(Continued from No. XI. Vol. I. page 332.)

THE moral condition of man forms the subject of the fifth proposition in our statement of general principles (*I. U. Mag. for June, p. 169*). “We believe in the insufficiency and imperfection of man’s EFFORTS, not that he is inherently and absolutely incapable of discovering truth, obtaining the love of God, and persevering in a course of virtue.” This article is intimately connected with the one treated of in our previous section. In accordance with the testimony both of the written word and the voice of conscience, we believe that every man is a sinner; but we do not admit that human nature has fallen into the profoundest depth of corruption—that mankind have attained the utmost limits of perversity—that the image of the Creator has been wholly effaced, and that not a trace of his divine origin remains upon the soul of man.

The absolute and total corruption of human nature is the favourite doctrine of Old Orthodoxy; and so fondly are our opponents attached to this dogma, that they dwell upon it with a marked pleasure, and develop it with the utmost precision, when addressing those who are ignorant of the danger and error it conceals, but studiously envelop it in vague declamation respecting the necessity of repentance, and content themselves with a profuse parade of irrelevant texts, the moment they are likely to be drawn into the serious consideration or calm discussion of the subject. We shall commence, therefore, by stating the question with the utmost candour and exactitude; and we doubt not but that this simple statement will do much to clear it of difficulty.

The point in dispute between our adversaries and ourselves is one of the most marked and distinct it is possible to conceive; there is no room for compromise or exception. They must, if consistent, believe that the natural man (for thus they are pleased to designate him) is, in his will, his reason, his imagination—nay, even in his aspirations towards a higher existence, wholly depraved: as corrupt as a being such as man can be. They must contend that man, left to himself, and relying upon the powers and faculties which he inherits from his earthly parents, is incapable of a single good act, or even a single good thought—of discovering or relishing religious truth—of cherishing the slightest love to God—of addressing a single prayer to Heaven—of feeling the smallest necessity for the aid of divine grace, or the least regret at not having obtained it. They must contend

that man is at enmity with God, in all his feelings, thoughts, and acts—that this is his natural and normal state—that he marches towards eternal damnation, as the Turk walks to a house of feasting while the plague rages around him, persuaded that the plague is a necessary condition of his existence.

Let no one be surprised at the strong language we employ, or the gloomy comparison we have drawn; the language is not ours, nor the colouring of the picture of our selection; for, if we desire to represent the corruption of human nature as our adversaries depict it, we must adopt a language sufficiently high-coloured to convey an idea of a doctrine as dark and dismal as hell itself. There is not a word too strong in our statements, nor a shade too dark in our picture. If the Old Orthodoxy will admit that there remains on the soul of man the faintest trace of a resemblance to the Being in whose image he was at first created—that the heart of man can beat with a single emotion towards the truth—that there exists the smallest atom of good, or minutest grain of virtue, in his moral constitution—then the doctrine of inherent corruption is abandoned, and we are satisfied to relinquish the controversy. Man can do something—little it may be—but still something in the great work of his sanctification and redemption. The seed that seemed dead is not so; watered with the dew of the divine grace, it may yet produce a harvest of charity, piety, and virtue—the atom, in which slumbers a world, may be called into expansion at the voice of God's awakening mercy. It follows, therefore, that between our opinion, which says, "all men are sinners, and unworthy," and our opponents' dogma, which says, "the nature of man is radically evil, and averse to the holy in morals, the true in religion, and the pure in love," there is an abyss placed which it is better altogether to avoid, than attempt to cross by some deceptive expedient which will assuredly plunge us in the depth beneath. An example of such an expedient may be seen in the mode by which the Ancient Orthodoxy avoids the difficulty which presents itself, on the theory which it maintains, in the virtues which adorned the lives of many of the heathen philosophers, and which are sometimes seen in the conduct of unbelievers and nominal Christians of our own day. We are gravely told that these virtues are not virtues in the sight of God—that they are illusions which may deceive mankind, but not the judgment of Heaven; and the difficulty is presumed to be solved by calling the noble acts which dignify the names of Socrates, Aristides, and Epictetus, *splendid sins*. Splendid or not, they were then sins; and the very epithet which is used to soften the sentence of condemnation, appears to us to aggravate the crime, for it but increases the evil of sin, if its lustre entice, and dazzle, and deceive the world.

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(Continued from No. I. Vol. II. page 31.)

THE Synod of Ulster was probably induced to enforce subscription to the Westminster Confession, in the year 1705, by certain events which had occurred amongst the Presbyterians of Dublin, a few years previously; and, for the better understanding of those events, it will be necessary to advert, very briefly, to the rise and progress of Protestant Dissent, in the South of Ireland.

Towards the end of the reign of Elizabeth, several respectable Puritans fled from prelatical persecution in England, and settled in Dublin and its vicinity. These were joined by a few Scotch families, who participated in their dislike of episcopacy, and in their love of religious liberty. Being thus drawn together by Christian sympathies, they assembled for religious worship in *Wood-Street*; and there the congregation continued to meet until the year 1762, when they erected the present Meeting-House of *Strand-Street*, which is still occupied by a numerous, independent, and most enlightened worshipping Society, and whose pulpit has been filled by an uninterrupted succession of eminent Ministers. One of its Pastors, the late excellent Dr. James Armstrong, calls this Society "the *primary* congregation of Dublin Dissenters," whilst the late Dr. Bruce, who was generally most accurate in his statements, claims the distinction of *priority* for the congregation of *Cooke-Street*—a Society which eventually merged into that of *Strand-Street*, in the year 1787. In this instance, Dr. Armstrong is evidently correct, as *Wood-Street* continued to exist during the reigns of James I. and Charles I. and was supplied with preaching, for some time during the Commonwealth, by the celebrated Dr. John Owen, Stephen Charnock, and other Ministers; whereas *Cooke-Street* only became a congregation in the year 1668—about the time in which *New-Row* (now *Eustace-Street*) and several other Protestant Dissenting congregations sprung up, in Dublin, owing to the Act of Uniformity passed by the servile Parliament of Charles II. in the year 1662. Previously to the passing of this persecuting enactment, and especially during the Commonwealth, several small Societies of Protestant Dissenters, chiefly Independents, had been established in the principal cities and towns of the South of Ireland. The first Pastors of those humble Churches were generally regimental Chaplains, or the domestic Chaplains of noble and wealthy families who had carried with them from England the principles of religious liberty. Those families and their retainers, with a few Puritan colonists from England, and some Scotch Presbyterians,

chiefly constituted the early Dissenting Congregations. They were all men, however, of genuine piety, sterling principle, and ardent Christian zeal; and many of them had perilled life and fortune, for the maintenance of truth and freedom. This small but noble army of Confessors received most valuable accessions in the year 1662, when, in consequence of the infamous Act of Uniformity, 2,000 glorious Protestant Ministers in England almost simultaneously resigned their livings in the Church, and cast themselves and their families, for conscience' sake, upon the charity of the world and the protection of Heaven! Blessed be God, few of them were left utterly destitute. The noblest and the best of their people adhered to their ministry—worshipped with them in private houses and secret conventicles—and laid the broad and firm foundation of that honest and enlightened Protestant Dissent to whose influence we are indebted for so many of the rights and liberties which we now enjoy, in this great empire.

Ireland was included in the Act; and, providentially, she possessed men of eminent position and eminent talents, fitted to sustain a great cause, and to live in perilous times. Those illustrious men were, without exception, I believe, English by birth or by descent; but I rejoice in them as ornaments to human nature; and when I consider *their* mighty sacrifices for truth and liberty, in those dark days of civil tyranny and religious persecution, I almost blush to think that *we* have valued ourselves, to any extent, on account of the trifling toils and trials which we have endured amidst the cheering support of our fellow-believers, the generous sympathy of the wise and good in all Churches, and the happy protection of righteous human laws. The martyrs of 1662 were not confined to Dublin; but there, assuredly, as the seat of learning and of Government, they sacrificed most and suffered most; and I heartily rejoice to record their names and dignities, with a view to confirm a reverence for Christian integrity in the minds of the young, and to raise, if possible, a blush upon the face of the timid, the time-serving, and the selfish, who are always ready to sacrifice conscience at the wretched shrine of fashion, convenience, or worldly interest. The following List of the noble Confessors of Dublin is probably incomplete; but I extract it from a memoir by my valued friend, the late Dr. Armstrong, as the most accurate which he was able to obtain:—

Rev. Samuel Winter, D.D. Provost of the University;
Rev. Samuel Mather, Senior Fellow of Dublin College;
Rev. Edward Veal, Senior Fellow of Dublin College;
Rev. Josiah Marsden, Fellow of Dublin College;
Rev. Stephen Charnock, Fellow of Dublin College;
Rev. Nathaniel Hoyle, Fellow of Dublin College;
Rev. Robert Norbury, Fellow of Dublin College;
Rev. Gamaliel Marsden, Fellow of Dublin College;
Rev. Thomas Harrison, D.D. Minister of Christ Church;

Rev. Edward Baynes, Minister of St. John's;
 Rev. Robert Chambres, Minister of St. Patrick's;
 Rev. Samuel Coxe, Minister of St. Catherine's;
 Rev. William Leclaw, Minister of Dunboyne.

When we consider that the almost invariable rule of Government was to raise the Provost of Dublin College to the Episcopal Bench, and when we reflect upon the rich endowments enjoyed by the Fellows of the University, as well as the distinguished ecclesiastical honours to which they could look forward, we are enabled to form some estimate of the Christian magnanimity and generous sacrifices of the illustrious Samuel Winter and his noble Associates—men whose sterling integrity causes us to blush for the miserable creatures of our own times, whom a woman's smile, the fear of a great man's frown, or the hope of some pitiful worldly advantage, can, at once, turn aside from the onward path of truth and duty. We feel no surprise, that men rendered equally illustrious by their learning, their virtues, and their voluntary sufferings for conscience' sake, should have drawn around them the best and most enlightened portion of the Protestants of Dublin. Persecution in this case, as in most others, under God's providence, defeated its own designs, and conferred a dignity and stability upon Dissent, in the Metropolis of Ireland, which, otherwise, it would never have obtained. Provost Winter and Samuel Mather founded the Congregation of *New-Row*, now *Eustace-Street*; Robert Norbury established the Congregation of *Cooke-Street*, which, a century afterwards, became incorporated with *Strand-Street*; and Edward Baynes collected a respectable Worshipping Society, in *Plunket-Street*, which joined *Usher's-Quay*, in the year 1773. Stephen Charnock and Edward Veal officiated, for several years, as joint Pastors of the early Congregation of *Wood-Street*; and Thomas Harrison became Minister of *Cooke-Street*, where his extraordinary Scriptural knowledge obtained for him the appellation of "the walking Bible." Of the other Dublin martyrs, a few returned to England, as Dissenting Ministers; but, of the subsequent history of the remainder, I have been able to find no record.

The mantles of the great men who remained in Dublin have fallen, in regular succession, for upwards of 180 years, upon no unworthy shoulders—the numerous advantages of the Metropolis having necessarily attracted men of the highest distinction. It affords me sincere pleasure to record the following names, many of which will be recognized by my readers as rendered equally eminent by the literary and theological attainments of those that bore them, as by their intrepid vindication of religious freedom and Christian truth.

The Congregation of *Wood-Street* (now *Strand-Street*) has enjoyed, amongst others, the Ministry of Dr. John Owen, Stephen Charnock, Edward Veal, Dr. Daniel Williams, Joseph Boyse, Tho-

mas Emlyn, the celebrated Dr. John Abernethy, Dr. Duchal, Dr. Maclaine (afterwards English Pastor at the Hague, for fifty years, and the Translator of Mosheim's Church History), Samuel Bruce, his son the late Dr. William Bruce, Dr. Moody, Thomas Plunket (father of the present Lord Plunket), the late Dr. James Armstrong, and their worthy, intrepid, and accomplished successor, still happily alive—Dr. William Hamilton Drummond.

The Congregation of New-Row (now Eustace-Street) supplies a roll of names not less distinguished. At the head of these, we find that noble Confessor, Provost Winter, and his not less able and excellent coadjutor, Samuel Mather. Then come Nathaniel Mather, Nathaniel Weld, Dr. John Leland (the author of several unanswerable Treatises, in Defence of Christianity, against the attacks of Tindal, Morgan, Lord Bolingbroke, and other Deistical writers), Dr. Isaac Weld, Samuel Thomas, Philip Taylor, (the worthy and enlightened grandson of the illustrious Dr. John Taylor, of Norwich), Joseph Hutton, (now in the fifty-ninth year of his ministry, and always eminent for learning, gentleness, and piety,) James Martineau (now of Liverpool,) who worthily sustains the reputation of a distinguished name, and Dr. James Crawford Ledlie, who is still in the vigour of life, and not inferior to any of his predecessors in sterling worth and mental powers.

I sincerely believe, that the Congregations of Strand-Street and Eustace-Street could safely challenge any Congregation, of any Church, in the Kingdom, to produce an uninterrupted succession of Ministers, for nearly two hundred years, so eminent for Christian integrity, high attainments, and stainless lives. Homer, in speaking of the ancient heroes of Greece and Troy, declared that "*one of them was equal to more than fifty men, in his own degenerate days;*" and, I confess, that in looking over the roll of honourable names which I have recorded, I feel that we of modern times are a comparatively feeble race. For this deficiency, I am disposed to find some palliation in the fact, that we were born and educated in days of unwholesome calm and religious indifference; and, consequently, that we were not trained for warfare, or invigorated by the early and systematic exercise of our powers. I rejoice to know, however, that our present young Ministers and Students are more favourably circumstanced. Not only are their means of education infinitely superior to those which we enjoyed forty years ago, but "*they have been nursed on the wave, and cradled by the storm;*" and, although I trust that none of them will be tested like Provost Winter and his glorious compeers, I do hope that Abernethies, and Lelands, and Bruces will one day spring up amongst them, to illustrate the Attri-

butes of God, to defend and explain the Gospel of the Redeemer, and to bear aloft the stainless banner of Religious Liberty.

I do not the less honour the early founders and subsequent asserters of Protestant Dissent, in Dublin and the South of Ireland, because I believe the majority of them to have been Trinitarians and Calvinists. I admire, as far above all theological peculiarities, their Christian honesty, their noble fortitude, their cheerful sacrifices, their persevering zeal, and their unshaken trust in God's protection. In all these qualities, the excellent Christians whom I have mentioned were emulated by those Independents who, in the year 1668, founded the Congregation of *Capel-Street* (now *Mary's-Abbey*), and the originators, at a later period, of the Congregation of New-Market, now called Usher's-Quay.

But, towards the close of the 17th century, two Dissenting Congregations were established in Dublin, who, like the commended Bereans of old, "were more noble" than any of their fellow-believers, of that city. These were constituted by a small portion of the 50,000 *Hugonots*, or French Protestants, who escaped from the bloody persecution which followed the Revocation of the Edict of Nantz, by Louis XIV. in the year 1685. Rather than forfeit their allegiance to the Only King and Head of the Church, they bade farewell to the homes of their childhood, to the cherished scenes of their warmest affections, to the earthly possessions which they had inherited or acquired, to that "beautiful France" which all Frenchmen proverbially adore, and, above all and saddest of all, to the graves of their fathers, their partners, and their children! But melancholy as it is to dwell upon the sorrows of those excellent Christians, it is still more deplorable to think that the Monarch of a great nation could have been infamous enough to revoke a solemn Act of Toleration, under whose protection thousands had been encouraged to worship—that any Priesthood, calling itself Christian, could have so dishonoured its name, as to burn, and slaughter, and expatriate tens of thousands of their fellow-men, for offering an honest service to their Creator—and that any People could have been so besotted and brutalized, as, at the bidding of a profligate Clergy, to murder their friends and neighbours, and to drive from their country the best and wisest citizens of the State.

Under the compensative arrangement of God, however, "who maketh the wrath of man to praise him," the persecuted Protestants of France carried into every country in which they found refuge the religion which they had rendered honourable by their integrity and their sacrifices, and contributed to the diffusion of the very light which their persecution was designed to extinguish. I have already adverted to the benefits conferred upon Ulster, by the Hugonot im-

migrants, in the establishment of our Linen Manufacture, as well as in the extension of Protestantism; and Dublin might have enjoyed equal advantages, had our brethren of the South been equally careful to improve their opportunities. For a time, the Protestant Dissent of Dublin, at least, was graced by the enlightened French Congregations of *Mass-Lane* and *Peter-Street*; and their Pastors received fraternal encouragement from the other Dissenting Ministers of the Metropolis. From the year 1690, indeed, until the end of the 17th century, all was bright, harmonious, and prosperous in the regions of Dissent. William and Mary, who had been ardently welcomed to the throne by the whole body of Irish Dissenters, granted a ready toleration to their worship, as their secession from the Established Church had generally taken place on the grounds of Discipline, and not of Doctrine.

The Dissenters of the South, however, had no distinct form of Church Government amongst themselves, at this period of their history. Some of them had been Episcopalians, some Puritans, and some Presbyterians; so that their only bond of Union appears to have been their unanimous hostility to Prelacy. In point of fact, they were, practically, Independents—that is, every Congregation regulated its own concerns, without any control or interference, on the part of any Church Court. The Ministers of Dublin and the neighbourhood held occasional Meetings, for mutual counsel and encouragement; and similar Meetings were held by their fellow Non-conformists in Munster. Those Meetings have been called *Presbyteries*, by Dr. Armstrong and others; but, I believe, they were merely friendly Associations, without any fixed Laws or regulated Authority. The Rev. Joseph Boyse, one of its Members, termed the Dublin Meeting a *Consistory*, and others called it the *Associated Body of Protestant Dissenters*; but the Rev. Thomas Emlyn, who was Minister of Wood-Street from 1691 until 1702, says that there was no Presbytery in his days. Indeed, I very much doubt, although they had long been called Presbyterians, whether there was any genuine Presbyterial Order and Authority, in the South, until the time of the late Dr. Armstrong; and, assuredly, whatsoever may have been their religious opinions, they were always, what their successors of the Dublin Presbytery continue to be, Christian *freemen*, unshackled by human creeds, and admitting no standard of Faith except the Word of God. Notwithstanding this want of established Presbyterial order, however, the Dublin Ministers held friendly intercourse with the Presbyterians of the North, and their Deputies were, on many occasions, permitted to sit and deliberate with the General Synod of Ulster.

Thus far, I have endeavoured to do justice to the courage, the

honesty, and the moral worth of the principal founders of Protestant Dissent, in the South of Ireland. For mere forms of Church Government, in no way affecting the great principles of Faith, many of them made the noblest sacrifices, and evinced the highest integrity; but, unhappily, only a few years elapsed until the venerated asserters of religious liberty became, themselves, the abettors of the grossest and most unmanly persecution. How wonderful and humiliating are the inconsistencies of human nature! The martyr of one day becomes the persecutor of the next. The man who was ready to sacrifice his liberty or life, in conscientious resistance to some obnoxious, though unimportant *form of worship*, is just as ready to sacrifice the liberty or life of his Christian brother, who is honest enough to resist his *own dictation on some vital point of faith*. Integrity, in himself, how unimportant soever may be the subject, is worthy of all praise and admiration; but integrity in another, even on subjects of eternal interest, is only deserving of obloquy, imprisonment, and spoliation! These melancholy inconsistencies of human creatures are strikingly manifested in the treatment experienced by *Thomas Emlyn*, in the beginning of the last century; and as the *First Martyr*, in Ireland, to the cause of Unitarian Truth, his history demands our special attention. Happily, it is easily told; and its facts require no comment to fix them indelibly upon our minds—or to impress, along with them, an ineffaceable abhorrence of persecution, and an enduring admiration of Christian magnanimity and virtue.

THOMAS EMLYN was born at Stamford, in Lincolnshire, May 27th, 1663. His parents were of respectable station, and are represented to have been eminent for piety, intelligence, and moral worth. Though members of the Established Church, they disliked many of its forms, and probably some of its doctrines. They therefore educated their son for the Dissenting Ministry; and being a youth of great diligence and talent, he became a Preacher, before he had completed his twentieth year. His son and biographer says:—

“In the year 1683, he was recommended to the Countess of Donegall, a lady of great quality and estate in the north of Ireland, but at that time living in Lincoln's Inn Fields, and was received into her family in the capacity of chaplain. The next year, 1684, he went over with the Countess and the rest of the family to Belfast in Ireland, where she was soon after married to Sir William Franklin, and lived in great state and splendour. Sir William, who had a good estate in the West of England, offered him a considerable living there, if he would have conformed to the Established Church, but this he declined; the terms of ministerial conformity being such as he could not conscientiously comply with, though he had not then those scruples which he afterwards had in relation to the articles of the Trinity; but the principles of an undissembling honesty had taken such deep root in him that no worldly advantages could prevail with him to violate the peace of his own mind. And yet he was very far from being stiff in trifles, or bigotted to any particular party; for on Sundays he constantly attended the service of the church both parts of the day, and in the evening when he preached in the

Countess's hall, was attended by the minister of the parish, with whom he lived in great intimacy, and often officiated for him in the parish church; for in those days Protestants were united, and brotherly love continued. Without any subscription he had from the Bishop of the diocese a license to preach *facultatis exercendæ gratiâ*, inasmuch that it was given out he had quite left the Dissenters and gone over to the Church.

"While he was in this station he made a journey to Dublin, and when there preached once to that congregation of which Mr. Daniel Williams and Mr. Joseph Boyse were then pastors, in a manner so acceptable to the audience, as gave occasion afterwards for that people to invite him thither. In pursuance hereof he went over to Dublin, where he arrived, May, 1691, and became a settled pastor along with Mr. Boyse to the congregation at Wood-Street there. Here he soon came into great vogue, and was a popular and much admired preacher, for he not only had a portly presence, a strong, clear voice, and a graceful delivery, but his discourses were, for the most part, very rational and persuasive, always concluding with somewhat serious and pathetic; this he thought the right way of teaching and instructing, and has often lamented that of late days the affectionate part has been so much neglected by those who enter most into the argumentative way. As to prayer, few or none excelled him in it, so serious and solemn without anything mean or affected, so sublime and elevated without any flights of enthusiasm, in language fitted to raise the attention and engage the affections, and well expressive of that frame of mind, which becomes humble supplicants, under a sense of their own sinfulness, frailty, and dependence, in addressing their great Creator, the supreme majesty of heaven and earth.

"Besides his talents in the pulpit, he was a frequent and diligent visiter of the members of his congregation, imparting to them advice and instruction upon all occasions, and lived in great friendship and intimacy with his colleague Mr. Boyse, whose amiable qualities and excellent endowments rendered him well worthy of it, and to whom he was not wanting in giving marks of his disinterested regard for him. Being thus settled at Dublin, he became acquainted there with Mrs. Esther Bury, who, though an usual attendant on the church service, invited by the fame of his preaching became his auditor. She was one of the daughters and co-heiresses of Mr. David Sollom, a gentleman of a good estate in the county of Meath, and was at this time the wife of Mr. Richard Cromleholme Bury, a gentleman of a large estate near Limerick, who, dying soon after, left her a widow, with a good jointure. In this state she continued near three years, though she had many admirers, but in the year 1694 was married to Mr. Emlyn. Now he was arrived at the utmost of his desires, possessed of an easy fortune, lived in affluence and plenty, in a station of large and extensive usefulness, highly beloved by his people, and well respected by all who knew him.

"In the year 1697 I find he had some thoughts of openly declaring his sentiments in relation to the Trinity, and breaking off from the congregation; 'For,' says he, in a letter to Mr. Manning, 'I cannot hope to continue here in my present post, when once I have professed;' but, on consideration, he thought it not his duty to do it abruptly, and throw himself out of a station of usefulness without some fair occasion, which he was resolved to embrace, as he afterwards did; 'For,' says he, 'I was ever averse to any mean compliances against my light in such sacred matters.

"In 1701 it pleased Providence to reverse the scene by making a mighty change in his condition; for towards the end of this year he lost his wife, for whom he had conceived a high esteem, and to whom he bore a most sincere and hearty affection, and ever spoke of with the greatest tenderness. 'She was a person of great prudence, amiable modesty, and compassionate, inoffensive goodness, very fearful of offending God, and most constant in her daily secret attendance on Him; would never wear gold or silver, rings or jewels, not wholly condemning them, but choosing rather to let them alone, being herein an exact transcriber of St. Peter's instruction to wives, 'Whose adorning let it not be that outward one of plaiting the hair, and of wearing of gold, or of putting on of apparel, but the hidden man of the heart; in that

which is not corruptible, even that of a meek and quiet spirit, which is in the sight of God of great price.”

By this severe stroke, he lost at once an excellent friend, and almost all the property which she had possessed; but, as he says himself, “it was a very proper preparative for his farther trials.” An outline of these, I shall give in his own calm “*Narrative*,” written fifteen years after the distressing events which it records:—

“I had been a preacher in Dublin (together with Mr. J. Boyse) for eleven years, to a congregation of Protestant Dissenters; who were generally a sober and peaceable people, not unworthy of my love, nor had been wanting in any testimonies of affection and respect that I could reasonably desire or expect from them.

“I own I had been unsettled in my notions from the time I read Dr. Sherlock’s book of the Trinity, which sufficiently discovered how far many were gone back toward polytheism; I long tried what I could do with some Sabellian turns, making out a Trinity of somewhats in one single mind. I found that by the tritheistical scheme of Dr. Sherlock and Mr. Howe, I best preserved a Trinity, but I lost the Unity: by the Sabellian scheme of modes and subsistences, and properties, &c. I best kept up the divine Unity, but then I had lost a Trinity, such as the Scripture discovers, so that I could never keep both in view at once. But after, much serious thought, and study of the Holy Scriptures, with many concerned addresses to the Father of lights, I found great reason, first to doubt, and after, by degrees, to alter my judgment, in relation to formerly received opinions of the Trinity, and the *supreme Deity* of our Lord Jesus Christ. For though the word of God was my rule, I could not tell how to understand that rule but by the use of my reason; knowing well, that he who tells me I must lay aside my reason when I believe the Gospel, does plainly declare that to believe is to act without reason, and that no rational man can be a Christian.

“One of the congregation, Dr. Duncan Cumyn, a noted physician in Dublin, observing that I avoided the common opinion, and those arguments which are supposed to support it, strongly suspected my judgment to be against the supreme deity of the Lord Jesus Christ. Hereupon having first put Mr. Boyse upon the inquiry, himself came with Mr. Boyse to my house, June, 1702, acquainting me with these jealousies, and desiring seriously to know my real sentiments in the matter; adding, after some discourse, that he did not know that any one in the congregation, but himself, had any such apprehensions. I now thought myself bound, as a Christian, to declare my faith openly in so great a point, and freely owned myself convinced, that the God and Father of Jesus Christ is alone the Supreme Being, and superior in excellency and authority to His Son (or to that effect) who derives all from Him. I told them I had no aim to make any strife among them, and offered to leave the congregation peaceably, that they might choose another, if they pleased, in my place. But this, it seems, would not be permitted me. Mr. Boyse, not willing to take such a weighty matter on himself, brought it on the stage before the meeting of the Dublin ministers, to have his brethren’s advice; though I told him he knew well the narrowness of their principles. At their desire I gave them a meeting, and candidly opened my mind to them.

“Upon this first and only conference with me, these ministers immediately the same day agreed to cast me off, and that I should not preach more; and this without having consulted my own flock, who as yet knew nothing of the matter, nor had made any complaint in order to such a divorce as they had decreed; nor indeed had I ever any hearing before them at all. Being acquainted with this their resolution, by Mr. B. I presently directed the deacons and chief managers of the church to be called together the next day, that I might let them know (as I did when they met) somewhat of the case in general, viz.: that difference in opinions had rendered me offensive to some there, and to the other ministers, so that it seemed best I should leave them; therefore I thankfully owned the kindness and respects they had shown me

for so many years, and desired their dismissal. But something more particular as to the points in difference being earnestly insisted on, I told them it was in relation to the doctrine of the Trinity, about which there were many disputes on foot among the learned of the age, &c. Having told them this, they were under great surprise and sorrow, and, to do justice to him who had occasioned this, himself then wished he had left it (as he said) in *statu quo*. They proposed my lying-by some time without preaching; but I determined not to yield to that, without declaring what it was for which I was hindered from preaching, lest it should be suspected for some immorality, which I would not lie under the charge of, though, perhaps, not so odious to some as that of heresy. For this reason, indeed, it was, that I had called them together to tell them my case. It was therefore next proposed to me to go away presently into England for a while, that there might be time for further consideration, and the aforesaid difficulty be avoided; but this was first to be approved by the ministers who met the next day and agreed to it, sending two of their number to acquaint me with it, but withal to charge me, as the word was, not to preach anywhere, when I went thither. To this imperious message, so full of affectation of authority, and expressive of rigid Presbyterian tyranny (which yet was attended by an Independent minister as one of the messengers), I answered to this effect, that I did not design to preach on the matters in debate, where I went, if that would satisfy them; but that they assumed too much in forbidding me to preach, who had no authority from them, nor owned any in them over me; that I had as much authority to forbid them to preach, as they to forbid me, and should pay no regard to them herein. Upon which they said, they would then write to the London ministers about it. I bid them use their discretion, and I should use mine. And this, I suppose, is what the Northern ministers (in their address and apology to Queen Anne, in answer to the convocation), call my being solemnly deposed from my office by a Presbytery (though I never knew any who owned themselves to be such in Dublin.) I went for England the very next day, though with great inconvenience; thus hastily leaving my house and family, with two small children, lately become motherless to my great grief which was then very fresh and heavy upon me, though it gave such a check to all earthly delights as made me more easy under all that followed. ... What, then, were the workings of my anxious thoughts? what the deep reflections, and black presages? what the conflicts of spirit? what the cries and tears before the God of all wisdom and comfort, is best known to Him who sees in secret? I could not forbear saying, with wandering, afflicted David, 'If I shall find favour in the eyes of the Lord, He will bring me back to see His ark and His habitation; but if He say I have no delight in thee, here am I, let Him do as seemeth good to Him.' I had not been of so unsocial a nature, not to relish the society and love of my dear friends, nor was insensible of the pangs of a violent separation; nor yet so mortified to the world as not to feel some difference between contempt and respect, fulness and straits; but still my convictions of truth were so clear that these things never staggered my resolutions of adhering to it in the midst of all discouragements. After about ten weeks' absence, though I had discouraging accounts of the great rage there was against me in Dublin, I thought it necessary to return to my family, which I did; and finding what an odium my opinion, and consequently myself lay under, among many who knew little of such matters, I thought I owed that justice to myself, and especially to the truth, to show what evidence I had from the Scriptures; and therefore I wrote my 'Humble Inquiry into the Scripture Account of the Lord Jesus Christ,' intending for England in a few days after it was printed. Of this some zealous Dissenters getting notice, resolved to have me prosecuted. Two of them, one of them a Presbyterian, and the other a Baptist Church officer, being then upon the grand jury of the Queen's Bench, were for making a presentment of me, as one of the Established Church, on that jury, let me know; but that method was too slow, and I might probably have been gone unhurt. A more speedy method, therefore, was taken; the latter of those two Dissenters, viz.: Mr. Caleb Thomas, immediately obtained the Lord Chief Justice (Sir Richard Pyne's) special warrant to seize me and the books, and came himself, with the keeper of Newgate,

to execute it on me, into my chamber, and was a very forward eager witness at my trial. I was indicted of blasphemy, to which I could not in justice submit, and so chose to traverse. I appeared to take my trial on this indictment, about the middle of Trinity term, 1703, but my trial was deferred to June 14.

"While I was under prosecution, expecting my trial at hand, Mr. Boyse's answer to my book was published and presented to the Lord Chief Justice, which I thought very unseasonable, from a long-esteemed friend, who pleaded the people's impatience of delay. But the worst was, that his preface contained very inflaming expressions, as may be seen in the very beginning. I thought there was no need of tragical excitations to a zeal that was already so outrageous. On June 14, before the court sat, I was informed by an eminent gentleman of the long robe, Sir Richard Levins, afterwards Lord Chief Justice of the Common Pleas, that he found I should not be permitted to speak freely, but that it was designed to run me down like a wolf, without law or game: which I was soon convinced was not spoken without ground.

"Six or seven bishops were present, of whom the two archbishops of Armagh and Dublin took the bench. The indictment was for writing and publishing a book, wherein, it says, I had blasphemously and maliciously asserted, &c. that Jesus Christ was not equal to God the Father, to whom he was subject—and this with a seditious intention, &c. The Queen's Counsel behaved with great heat and fury, inflamed, perhaps, by the presence of the Fathers of the Church, who were mentioned also as a sort of terror to the jury by the Lord Chief Justice.

"My case seemed so odious, that I had found it hard to get counsel; several, to whom I applied, refused to be concerned for me; and those whom I did retain, were at the beginning so interrupted and borne down, that they would not attempt it more. I heard one of them tell the Solicitor General, that he believed he had never seen such a prosecution since he had been at the bar. The Queen's Counsel, sensible they had no more than presumption, urged it in express terms, that strong presumption was as good as evidence; and the court was so well disposed, that the Lord Chief Justice seconded it, and repeated it to the jury; and the torrent was so violent, that my own counsel could not withstand it.

"But all this had only related to the fact of my writing the book; the main question remained, viz. whether what was related thence, in the indictment, was blasphemy? But this was never spoken to at all. I intended, after the matter of fact was over, to have spoken on this head, and to have shown how unreasonable it was to account that blasphemy, which, for the manner of it, had not been uttered with any token of a designed contempt, and, for the matter of it, was not very different from what divers learned men and dignitaries of the Church had published. But my counsel would say nothing on this head, on my behalf; and they would not let me speak for myself; when I offered it, the Queen's Counsel turned upon me, and cried, speak by your counsel.

"The Lord Chief Justice was forward to sum up the evidence; which when I saw, I desired I might first speak for myself, but he refused. And so he went on to the jury, magnifying presumption in lieu of evidence, and standing up with great anger, told the jury, if they acquitted me, my lords the bishops were there, or words to that effect.

"The jury, as men affrighted, never considered how unable they were to judge of such controversies, nor how little reason they had to suppose a malicious intention in me; and that there was only presumption of the fact itself, as was owned by the Queen's Counsel and the judge. After a little time, the court sending to them to hasten them, they brought in a verdict, Guilty. Upon this, Mr. Attorney-General desired I might have the honour of the pillory; and so I was committed to the common jail, till June 16, being the last day of the term. When I appeared to have judgment given against me, the Queen's Counsel moved, that I might retract, which I could not consent to; and so the Lord Chief Justice passed this sentence on me, viz. to suffer a year's imprisonment, to pay a Thousand Pound fine to the Queen, and to lie in prison till paid; and to find security for good behaviour during life; telling

me, that the pillory was the punishment due; but because I was a man of letters, it was not inflicted. And then, with a paper on my breast, I was led round the Four Courts to be exposed.

"This sentence, for bare matters of speculation and belief, was thought by some to be very severe and cruel. For not only was the fine exorbitant, and excessive, beyond my utmost ability to pay; but the crime charged as blasphemy, was never, that I know of, declared to be such, even in any council, or in the schools; and some lawyers say, it is not such by the laws of the land neither. And yet upon his passing this rigorous sentence, the Lord Chief Justice did not scruple to magnify the mercy of it, because, forsooth, in Spain, or Portugal, as he said, it would have been no less than burning. As if himself, or any other Protestant who durst openly profess against the corruptions of Popery, might not be put to death under that tyranny. The process upon the writ *de hæretico comburendo* had been happily taken away in Ireland, by act of parliament, about seven or eight years before, else I know not but I might have been put to the fiery trial; which I hope I should have been enabled to endure, through Him whose grace is sufficient.

"After sentence, I was committed to the Sheriffs of Dublin, and was a close prisoner, for something more than a quarter of a year, in the Sub-Sheriff's house; but upon complaint, Oct. 6, I was hastily hurried away to the common jail, where I lay among the prisoners in a close room, filled with six beds, for about five or six weeks; and then, by an *habeas corpus*, I was upon my petition removed into the Marshalsea for my health. Here I remained a close prisoner, till July 21, 1705. During this, more than two whole years' imprisonment, my former acquaintance (how intimate soever before) were altogether estranged from me; and all offices of friendship or civility in a manner ceased, especially among them of superior rank, though a few of the plainer tradesmen of my own people were more compassionate and kind.

"Of all men, the Dissenting Ministers of Dublin were the most destitute of kindness; not one of them (excepting Mr. Boyse) vouchsafed me so much as that small office of humanity in visiting me when in prison; nor had they so much pity on the soul of their erring brother (as they thought him) as to seek to turn him from the error of his way. As to those reverend Fathers who were assessors on the bench, and whose presence gave warmth to the proceedings, if they had rather used means of instruction for my conviction, or if they had been as ready to make me a condescending visit in the prison to reclaim me, as to appear upon the secular tribunal, I can't think it had any way hurt their character, or been less agreeable to the pastoral office. But as to the Dissenters, it looked worse in them to promote and encourage persecution, when themselves were but connived at, having no legal toleration in Ireland. I continued long under close confinement, without much appearance of relief; contented with this, that I knew for whom and for what I suffered. Mr. Boyse made several attempts for my liberty. At length, through his frequent solicitations for a reduction of my fine, and by a very friendly and generous gentleman's help, I obtained the then Duke of Ormond's favour, who gave directions to the Commissioners of Reductions, to reduce my fine to 100 marks (£70), according to the Lord Chancellor's favourable report (to whom my petition had been referred) that such exorbitant fines were against law. But it seems I had not yet done; for the Primate Dr. Narcissus Marsh (who, with the Archbishop of Dublin, Dr. Wm. King, had sat on the bench at my trial) demanded a shilling in the pound of the whole fine, as the Queen's almoner. I thought his fees must have been reduced proportionably to her Majesty's reduction, and that the Church was to be as merciful as the State; but I was mistaken herein. In short, after several applications and letters to him, he would have twenty pounds of me, and so it was paid him, who thought it no blemish to his charity or generosity to make this advantage of the misery of one, who, for conscience toward God, had endured grief.

"And thus, after two years, and above a month's imprisonment, viz. from the 14th of June, 1703, to the 21st of July, 1705, and upon giving security, by two bondsmen, for good behaviour during life, I obtained a release from my

bonds. And now, after all, I thank my most merciful God and Father, that as he called me not to this lot of suffering, till I was arrived at some maturity of judgment, and firmness of resolution, so he left me not when my friends and acquaintance forsook me; that he supported my spirit, to endure this trial of my faith without wavering; that I was never so cast down, as to be tempted to renounce the truth; that he preserved my health under this long confinement; that I had a few friends who were a comfort to me in my bonds (the Lord grant they may find mercy of the Lord in that day); that he inclined any in authority to show, at last, compassion to me, and that he has brought me out of prison, and set my feet in a large place; that I have yet food and raiment left me; and, above all, that he has given me a mind, I think, as well contented with it, as ever I was in my greatest prosperity. I am content to want the kind and vain respects of the world, and to give up my name to mistaken reproach; or to lose it (if that may be) in silent unregarded obscurity. I have suffered the loss of many things, and do not repent; but upon the review, I do still count it all but dross and dung, if it has any way advanced the excellency of the knowledge of Christ Jesus my Lord."

Sir Richard Steele, one of Addison's principal coadjutors in writing the *Spectator*, refers to the infamous persecution of Emlyn, in the sarcastic Dedication of one of his Works to the *Pope*:—

"Sometimes," says he, "we of the Established Church can manage a prosecution (for I must not call it a persecution) ourselves, without calling in any other help. But I must do the Dissenting Protestants the justice to say, that they have shown themselves, upon occasion, very ready to assist us in so pious and Christian a work, as bringing Heretics to their right mind, being themselves but very lately come from experiencing the convincing and enlightening faculty of a dungeon or a fine. The difference between these two sorts of persons is this:—The one differ from us about ceremonies of worship and government, but they boggle not at all at the doctrine settled for us by our first Reformers; it is all with them right and good, just as Christ left it at first, and Calvin found it above fifteen hundred years afterwards. The others, unhappy men, look upon this to be straining at a gnat and swallowing a camel. However, the former sort having a toleration for their own way, upon subscribing all our doctrines, can the more easily come to persuade themselves, that the Christian world is unhinged, if the latter should be tolerated in their opposition to doctrines, which have been called fundamental, even by Protestants, for so many years.

"This hath been experienced particularly in Ireland by one who could not see exactly what they saw about the nature of Christ before his appearance in this world. For as with you, a man had better blaspheme Almighty God, than not magnify the Blessed Virgin, so with many of us it is much more innocent and less hazardous to take from the glory of the Father, than of his Son. Nay, to bring down the Father to a level with his own Son is a commendable work, and the applauded labour of many learned men of leisure; but to place the Son below his own Father in any degree of real perfection, this is an unpardonable error—so unpardonable, that all hands were united against that unhappy man; and he found, at length, that he had much better have violated all God's commandments, than have interpreted some passages of Scripture differently from his brethren. The Nonconformists accused him, the Conformists condemned him, the secular power was called in, and the cause ended in an imprisonment and a very great fine: two methods of conviction about which the gospel is silent."

On his release from prison, Emlyn retired to London, where he preached privately and gratuitously to a small circle of friends, whose views, like his own, were in advance of the age. In that city and the neighbourhood, he resided for upwards of thirty years, in comparatively humble circumstances; but enjoying literary leisure, and publishing

a number of religious works, controversial and practical, of great power and excellence. These were subsequently collected into three volumes, and are exceedingly valuable; though, at present, not easily obtained. The closing scenes of his honourable and spotless life are thus described by his son:—

“On Saturday, July 25th, 1741, two or three friends came to see him, with whom he conversed in good spirits, and seemed as well and as cheerful as he had been for some time past, though the getting out of bed was a fatigue to him. He then expressed a great satisfaction in the testimony of a good conscience, that in godly sincerity he had had his conversation in the world, not with fleshly wisdom, and that what he had done was not, and indeed could not be from worldly views, but, as he judged, for the honour of God and the truth of the Gospel. There is, said he, such a thing as joy in the Holy Ghost; I have known it, and oh, how much is it beyond all the joys of this world! At the same time, he expressed a very thankful sense of the goodness of God in supporting and comforting him under all the trials he had passed through, and an humble sense of his own defects and unworthiness, saying, he thought it a very proper address for a man to leave the world with, Lord, be merciful to me a sinner. On Sunday he was suddenly seized with a feverish disorder, which continuing that day and the next, afforded but little hopes of his recovery; on Tuesday the symptoms abated, and he was somewhat better; but on Wednesday they returned with more violence, so that on Thursday forenoon, nature being quite exhausted, both himself and all about him perceived his end to be very near. He enjoyed his intellects to the last, but about five of the clock in the afternoon was speechless; and at eleven at night, after a few struggles of nature, breathed forth his Spirit into the hands of his gracious God, and so was released from the bonds of this tabernacle, just thirty-six years after his release from his imprisonment. Thus lived, thus died this excellent, holy, good man, this eminently faithful servant of God, and in him, give me leave to say it, the world has lost one of the brightest examples of substantial unaffected piety, of serious rational devotion, of a steady unshaken integrity, and an undaunted Christian courage.”

To the writings, the fortitude, and the disgraceful persecution of this most able and excellent man, we owe, I firmly believe, a large portion of the Christian light and liberty which we this day enjoy. He was the intrepid *Pioneer* of liberal Principles in Ireland; and it will be well for those who are apt to speak despondingly of the progress of Truth, to remember that the very Doctrines, for the promulgation of which Thomas Emlyn was foully condemned by an ignorant Jury, and basely sentenced, as a felon, by a corrupt and brutal Judge, are now recognized by the State as *Christian Doctrines*, and openly professed and gloried in, by tens of thousands of our countrymen who stand pre-eminent in piety, intelligence, moral virtue, and social usefulness. We may be sometimes provoked by the conduct of the weak, the timid, and the dishonest, and lament that the cause of truth, charity, and holiness, is not advancing, as we could desire, with giant strides; but, to doubt its eventual triumph, would be to doubt the government of God.

In the sad history of Emlyn's persecution, several circumstances are particularly remarkable and instructive.

1. His entire demeanour was distinguished by calmness, want of

ostentation, and unrepining endurance. He manifested no enthusiasm, called for no sympathy, uttered no complaint, sued for no compassion, sustained himself by no excitement. On the contrary, he acted entirely on the grounds of deep conviction and high principle—with reference alone to the approbation of God, and unmoved by the opinions of men. His views, therefore, command the greater respect, as deliberately formed and mildly supported—whilst he laid no claim, either to the glory of a reformer or to the crown of a martyr.

2. The insolent and infamous injustice of the Judge, who refused to hear his defence, and the heartless impertinence of the Law Officers of the Crown, cause us to rejoice in our own days of judicial moderation and official decency. Judges, in those days, were but the echoes of dominant intolerance; and venal Lawyers clambered to the heights of power by pandering to the worst passions of the people. A Judge, in the present day, who should act the part of *Chief Justice Pyne*, would be hurled from the Bench by universal indignation; and it is generally believed that an Irish Chief Justice lately “obtained *leave* to retire on a pension,” because he lay under the imputation of having evinced partisan tendencies, on a political trial.

3. The conduct of the Clergy, both Bishops and Dissenters, exhibited no singular features. Of all classes of men, Divines are the least variable. The world may change: literature, science, arts, and all the embellishments of life may advance—political freedom may be extended, and the wings of commerce may be disenthralled; but the Clergy stand unmoved amidst the wondrous progress, and gloomy amidst the glowing light of the world. The Bishops of 1703, calling themselves Protestants, sat upon the judgment-seat to stimulate the appetite of intolerant Law; and the Dissenting Ministers of Dublin, who valued themselves on their integrity in separating from the Established Church, meanly united with the very Prelacy which they abhorred, in persecuting the estimable brother with whom, for eleven years, “they had taken sweet counsel,” because he was honest enough to carry out, to its legitimate extent, the foundation principle of Protestantism—Free Inquiry. His colleague, *Boyse*, who had so repeatedly urged him to leave England, published a violent and disingenuous pamphlet against him, in order to prejudice the public mind, on the very eve of his trial; the others endeavoured to accomplish the same unworthy object, by preaching and private conversations; and although he was “sick and in prison, they visited him not.” But, have we not witnessed the same spirit, and almost the very same acts, in our own days? Have we not seen Prelacy, and Presbytery, and Independency, and Methodism, lay aside, for a season, their denominational jealousies, and unite in one common crusade against Unitarian Liberty? Did we not, in the year 1830, see the

early bosom friends and ministerial associates of the excellent William Glendy, "assemble from the four winds of heaven," at the head of an infuriated rabble, in order to drive him from his temple and his home? Did we not, in the same year, at the instigation of his Brother Ministers, see the venerable John Watson seized by an armed Police, on the Lord's Day, when about to enter the Meeting-House in which he had conducted Public Worship for more than thirty years, and dragged over the country, for eight hours on a winter day, as if he had been a convicted felon? And have *we* not just escaped, through the justice of Parliament, from a deliberate scheme of wholesale robbery? Times and circumstances may change, but the stern and unlovely features of bigotry are ever the same; and I firmly believe, that but for the milder spirit of human laws, the melancholy scenes of 1703 would have been re-acted by Presbyterians, in the year 1830.

4. The folly, as well as the wickedness of persecution, was signally manifested in the case of Emlyn. His peculiar opinions which, for the sake of peace, he had not promulgated, might have remained unknown, had not his ungenerous brethren forced them into public view, and given them currency and importance by the sufferings and intrepidity of their advocate. From that hour, Unitarianism spread through the land; and the short-sighted bigots of Dublin accomplished, to a considerable extent, what their equally unwise Brethren more effectually carried forward, in Ulster, by their futile attempts to trample upon Christian Liberty, in the year 1828. It is thus that a merciful Providence eventually overrules the unworthy machinations of men—causing the earthly tyrant, by his very oppressions, to become the founder of civil liberty, and the religious persecutor, also, to become an unwilling instrument, for the promotion of Christian truth, charity, and freedom.

5. Previously to the death of his wife, Emlyn was in easy circumstances, and associated with the many affluent members of his Congregation, on equal terms, as a truly valued and greatly admired friend. This agreeable intercourse continued, until the plague spot of *heresy* was discovered by Dr. Duncan Comyn; but, from that hour, they all forsook him, as if they expected to receive contamination from his very look. Had he been a murderer, his brother Ministers and many worthy persons of exalted station would no doubt have visited him, just as devout Clergymen and amiable Ladies are now so properly in the habit of bringing comfort to the most atrocious criminals; but poor Emlyn was guilty of the unpardonable crime of exercising his own judgment in the concerns of his soul, and of adopting the Faith of inspired Apostles, with regard to the person and office of our Lord Jesus Christ—the Faith of all Christendom during the first three hundred years of the Gospel Dispensation.

Not *one* man of affluence, therefore, amongst the hundreds who had grasped his hand in friendship and rejoiced in his edifying ministrations—no, not one crossed the threshold of his prison-house, or offered one farthing towards paying the enormous fine which had been so infamously imposed upon him! “Many of the poorer sort,” however, as he informs us, “visited him, gladly joined in his prayers, and received his teachings.” So it ever has been—so it is—and so, I fear, it will continue to be. “How hardly,” said our Blessed Saviour, “shall a rich man enter into the kingdom of heaven!” I do not say, however, that there are not multitudes of devout and honest Christians amongst the noble and affluent. I am sure there are; and many of them it is my privilege to know. But I do aver, at the same time, that wealth, with its concomitants, has seduced thousands from the open paths of Christian integrity, and prevented thousands, in popular and patronised Churches, from avowing the real convictions of their minds. We have seen, and we could name the men, who are outwardly professing what they do not inwardly believe; and, I solemnly declare, that I know no spectacle more melancholy or more humiliating, than that of the man whom the very superabundance of Providential favours has turned aside from the honest worship and service of the God that bestowed them. The poor, dependent creature, whom worldly misfortunes have seduced from the path of integrity, I sincerely compassionate; but towards the affluent time-server and false-worshipper, I can cherish no milder sentiment than loathing and contempt. Be it remembered, however, that I cast no reproach upon the honest Christian of any Church, or upon the honest man who may be of no Church; my condemnation extends, not to creeds which are *honestly believed*, but solely to professions of faith which are *dishonestly made*. He who was gentle and compassionate towards all offences arising from the weakness of human nature, never failed indignantly to rebuke “the Scribes and Pharisees, hypocrites!” The sincere though erroneous offering of an humble heart, I firmly believe, God will graciously accept; but I just as sincerely believe, that the formal devotion of the time-server “is an abomination to the Lord.”

(To be continued.)

FOOD!

The poor man cries for bread;
Oh! rich man, hear his moan—
You who are clothed and daily fed,
His want do not disown.

Fathers, with gladsome heart,
Who pat the young one's head,
What if it were your bitter part
To hear him cry for bread?

Mothers, whose gentle grace
Fills home with love and light,

Want, in your lovely children's face—
You could not bear the sight.

Then hear the poor man's cry,
He asks for daily bread;
Do not his urgent need deny,
Whilst ye are warm and fed.

What will be golden store,
Compared to love and life,
When opens the eternal door
In the last awful strife?—M. B.

NOTICES OF BOOKS.

A Discourse on the Necessity of Providing an Enlightened Education for the Christian Ministry; with Some Observations on the Comparative Merits of the Universities of Oxford and Cambridge, and other places of Collegiate Instruction. By EDMUND KELL, M.A. London: SIMPKIN, MARSHALL, & Co. Paternoster Row. Pp. 30.

THIS highly interesting and eloquent discourse was originally preached at Worship Street Chapel, London, on occasion of the annual collection for the Academy connected with the Old General Baptists; and it is now published "in the fervent hope," says the author, "that it may be instrumental, by the Divine blessing, in promoting a more liberal support of the institutions devoted to this important object."

The subject so appropriately selected by Mr. Kell is beginning to excite general attention among English Dissenters, and we should think that this sermon will be welcomed by all. The introductory portion of the discourse clearly and forcibly establishes the necessity of a regularly trained ministry. The author, however, is careful to guard himself against the imputation of discouraging the "useful efforts of those zealous and pious labourers in their Master's vineyard, who, in the secluded hamlet or the haunt of vice, devote their lives and spend their strength in instructing and reclaiming their fellow-creatures." We greatly admire the *delicacy* and beauty of the following passage:—

"We would say, all hail! to every faithful teacher of the Gospel, who, by the might of the Spirit which impels him, by the force of persevering application or natural genius, has qualified himself to become a useful preacher, nay, in some cases, a "burning and a shining light," in the same way as in pursuits purely literary, we gratefully welcome, among the most distinguished philosophers, Ferguson from tending of sheep on the mountain's side, or among our finest bards, Burns, from following the plough."

This graceful concession is due to that numerous band of honoured and devoted men in the Christian ministry, who have risen to eminent usefulness, although comparatively uneducated; and who have shown, that simple, ardent devotedness in their Master's service is the noblest qualification for extending the blessings of his religion.

The author's remarks on the Universities of Oxford and Cambridge, contain much useful information. He severely censures the substitution, in these seats of learning, of the *Tutorial* for the *Professorial* system of instruction, "which," he asserts, "has degraded

these once celebrated seats of science from the rank of Universities to that of a mere collection of private schools." He confirms his statements in reference to this point, by the authority of Sir William Hamilton, of Charles Lyell, Esq. the Rector of Lincoln College, and of the Rev. Baden Powell, Savilian Professor of Geometry, Oxford. And we know that, since the publication of his discourse, Mr. Kell has received some very gratifying communications from *members of the University of Oxford, and from one Professor*, expressing their approbation of his sentiments on this important subject.

In the concluding part of his sermon, the author has some interesting observations respecting the General Baptist Academy, and Manchester New College. The former was founded in 1794, by the Unitarian, or Old General Baptists, and has had, as Theological Tutors, successively, the Reverends S. Freeman, Dr. Evans, J. Gilchrist, and B. Mardon. The latter (which is the only other institution in England where young men are prepared for the Christian Ministry among Unitarians), may be regarded as almost the lineal successor of the Warrington Academy, which was founded in 1757, and numbered among its Professors the honoured names of Taylor, Aikin, Priestley, Enfield, Walker, and Wakefield. We cordially recommend this discourse to the attention of our readers.

THE PEOPLE'S DICTIONARY OF THE BIBLE.

London: SIMPKIN, MARSHALL, & Co.

WE have received eleven parts of this very useful publication. It is to be completed in "forty parts, each consisting of *thirty-two large pages, octavo, double columns, price 6d. with maps and wood engravings*, which will comprise, apart from doctrinal peculiarities, and the mere forms of scholarship, the ascertained results of the most advanced state of knowledge on the subject of Biblical Antiquities, illustrative of the contents of the Sacred Scriptures, and corroborating the Divine origin, unspeakable value, and perpetual obligation of the Christian religion." From what we have already seen of this Work, we would say that it ought to be in the hands of every inquirer after truth. It contains the results of much patient research, and may be regarded as an easy and practical Commentary on the Scriptures. We have occasionally published extracts from its pages, in the *Irish Unitarian Magazine*, and we would hope that the Work will soon be more generally known among our denomination in Ireland. We believe we are correct in stating that not a single copy has been subscribed for in this country, with, perhaps, the exception of a few in Belfast. At present there are somewhere about 1500 subscribers, but it would require, at the lowest calculation, 2500 to

clear expenses, without affording one farthing of remuneration to the Editor, Dr. Beard, for his time and labour. We are sure we cannot better recommend the *People's Dictionary of the Bible* than by laying before our readers occasional extracts.

"**CHERUBIM.**—The cherubim were animal figures, most intimately connected with the Mosaic religion, well known to the people of Israel, from the earliest period of their national history. And unless we are compelled to regard the record of the cherubim at Eden as made at a late date, and appealing to the knowledge of the nation, with a retrospective reference to the period of the fall, we are also warranted in declaring that cherubim are incorporated with earliest historical traditions of the human race. Certainly our facts lead to an earlier period than the Exodus, and a prior state of knowledge and art. But we find this knowledge and this art in Egypt; immediately on their departure from which, the Israelites are found so familiar with cherubim, that, when their leader determined to employ them in 'the holiest of all,' he had only to command cherubim to be made, and was understood; restricting his specific directions to the material of which, and the manner in which they should be made, together with their relative position. It appears, however, if we enter into particulars, that the cherubim had hands, as in the case of those of Eden, which seem to have been double, wielding one sword, and possessing the power of turning in every direction. This twofold cherub may also have been erect; but whether standing on feet we have no means to determine. Eyes, however, he must have had, as well as intelligence, since his duty was to keep watch and ward over the tree of life. Other cherubim were also winged, and had faces. They in some way afforded a residence for Jehovah, who thence shone forth to display his power, and used a cherub as a vehicle for descending to earth. Without proceeding further, we are warranted in saying that the cherubim possessed faculties found only separate in nature, uniting the attributes of human beings with the higher endowments of the animal world, particularly such (wings) as might fit them to be symbolical of the protecting goodness of Jehovah, and the readiness with which he hastens to succour those he loves. Hence the union of incongruous attributes was intended to set forth the greatness and comprehensiveness of the divine goodness. It was an effort to disclose to men's eyes the watchful and ever-present care of Almighty power and love. And the affectionate manner in which Tyre is spoken of as an 'anointed cherub' shows that much tenderness entered into the general conception. The cherubim was then a symbol of Almighty Providence, especially as concerned for the safety of Israel. So long as Jehovah inhabited the cherubim in his own sanctuary, which stood in their camp, or was placed in their temple, they felt that God was in the midst of them, and they had nothing to fear. It thus seems that the cherubim were in essence a union of the attributes of several dissimilar beings, and that their object was to betoken the divine presence, especially in its watchful and protecting character. We have, therefore, in these figures, an attempt to aid the mind of a people, in its infancy and childhood, to form some idea of divine power and goodness. The attempt is made by sensible objects. Such only were likely to make themselves apprehended in the mind, and felt in the heart, of the primitive races of men. Abstraction would have found no avenue to their breasts. Objects and events only could at the first be their instructors. Religion needed to be made palpable and visible ere it could be received and entertained. Men's conception required to be aided by weight, sound, and touch. Of the suitableness of the precise forms which Moses adopted for this purpose, he was himself the best judge. But the forms actually taken had prescription and the sanctity of age in their favour; carrying with them some of the most solemn, as well as most ancient and impressive associations of a primeval child-like religion. Figures, which had kept guard over paradise, and were blended with the earliest religious emotions of the world, were best suited to be placed in custody of the ark, the token of the then new covenant, and the palladium of the Hebrew nation."

INTELLIGENCE.

UNITARIANISM IN BRISTOL.

"Bristol.—Rev. George Armstrong, B.A. 1838, and Rev. William James, 1842. Congregation, 700.—The institutions connected with the congregation are,—an Endowed Almshouse for 14 aged persons; a Daily Endowed School for 40 boys connected with the same institution, founded A.D. 1722, with residence for a Master; also, an endowed School for 20 girls, with apartments for a Mistress; an Infant School, supported by voluntary contributions, containing 150 children, with a house for Master and Mistress; a Daily School for boys and girls, with about 120 children, supported by voluntary contributions; a School Dispensary; Sunday-schools, containing about 160 children and 40 teachers; a Fellowship Fund; a Sunday-school Provident Fund; a Chapel Library; a Sunday-school Library; a Sunday-school Teachers' Library; a Ladies' Working and Visiting Society, with about 60 members, and having under its care 150 poor families; a Tract Distributing Society; a Fund for the Relief of Poor Ministers, their Widows, and Students for the Ministry, sustained by endowment and annual collection; also, a Fund for nearly similar objects, founded by a former Minister, the Rev. John Bury,* upwards of a century ago; a Domestic Mission, supported by voluntary contributions; Rev. Jas. Bayley, Missionary; the Mission congregation about sixty; its institutions, Sunday-school and weekly Night School; Library; Mutual Improvement and Assistance Society. Mr. C. F. Thomas is the Lay-member of the Committee."—Pp. 11, 12.—*Report of the Western Unitarian Christian Union.*

ST. THOMAS'S CHAPEL, RINGWOOD.

On the morning of Christmas-day last, divine service was held in this venerable old building, when the Rev. Porter Orr delivered an impressive discourse, "On the State of the World

at the Advent of the Saviour." Afterwards, the usual collection was made for the aged and indigent members of the congregation. On the same occasion, the proceeds of a charity, bequeathed by the late W. Clark, Esq. were distributed in bread, "to such poor persons as attend the chapel." In the evening, an entertainment was given to the teachers and children of the Sunday-school, and upwards of one hundred persons sat down to partake of "the cup that cheers, but not inebriates." After tea, the minister addressed the children upon the advantages of early piety, and distributed to the more deserving of them thirty-eight books, as premiums for their good conduct and diligence during the last twelve months.

THE BISHOP OF WORCESTER ON
TOLERATION.

On Saturday, the 21st of December last, the Lord Bishop of Worcester delivered his charge to the candidates for holy orders, who were next day ordained. The following passages deserve perusal:—"It is very much the fashion of the present day to reprobate what is styled latitudinarianism, and most cordially do I join in such reprobation, if by latitudinarianism be meant an indifference to truth—a carelessness about the convictions at which we arrive, in the vain hope that a man shall be saved by the religion which he happens to profess, be that religion founded in truth or in falsehood; but I cannot bring myself to reprobate as latitudinarianism that liberal spirit which, while it humbly rests its own hopes on those doctrines which it believes may be proved by the sure warrant of Scripture, believeth all things, hopeth all things, with regard to the ultimate fate of others, whose minds have conscientiously arrived at different conclusions. To use a fashionable term, it surely is not a Catholic feeling which shuts the gates of mercy on all who do not exactly coincide with us in our explanation of the mysterious doings of Providence, or in our interpretation of certain dark passages of Scripture;

* Tradition also assigns the early management, if not the actual foundation, of this fund to Judge Foster, who was a member, at one period of his life, of the Lewin's Meade congregation.
—ED. C. R.

but such a narrow-minded view of the divine dispensations will sometimes result from an exclusive contemplation of those points in which, as churchmen, we differ from other Christians, instead of more especially dwelling upon those in which we agree. When we reflect upon the mistaken views of duty which have frequently resulted from attaching undue importance to the profession of particular opinions, and that this is an infirmity of the human mind, more especially belonging to the clerical profession, it is scarcely possible to exaggerate the importance of your endeavouring to view with more liberal feelings the vast variety of denominations into which the Church of Christ is now unhappily divided. Much as we may reprobate the cruel and bigoted zeal which in former years doomed to the stake so many of our Protestant ancestors, who can doubt that the perpetrators of these cruelties were in many instances deceived by this narrow-minded spirit, against which I have been endeavouring to caution you, and imagined that they were doing God service when they endeavoured to prevent the spread of what they considered heretical opinions by dooming to the flames the bodies of those who professed them? Such atrocities have indeed been more frequent in the history of the Roman Catholic Church than in that of Protestantism; but we must not forget that Calvin, when he sanctioned the burning of Servetus, and our own Cranmer, when he doomed to the stake the Maid of Kent, are likewise melancholy proofs that the greatest crimes may sometimes be perpetrated under the influence of a mistaken sense of duty. Thanks be to God, the time is now gone by, when, under any circumstances, such violations of his laws can be sanctioned by the plea of zeal for his church, but the spirit may yet remain, although such results from it are no longer possible, and, indeed, no careful observer of passing events can doubt that individuals exist who are indebted to the accident of having been born in the nineteenth rather than the sixteenth century, for exemption from that spirit of persecution and intolerance which disgraced the former period. Against such a spirit I venture to caution you. In your zeal for your own church, forget not that you are Christians, and remember that the

spirit of Christianity vaunteth not itself, is not puffed up, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things. Those who unite with their strictly professional duties a certain degree of general literature, will be more likely to take enlightened and liberal views of such controversial questions as may be brought under their consideration. Upon this subject, I feel that I cannot do better than quote the following beautiful passage from a work by the present learned Bishop of Llandaff:—"In the cultivation of literature is found that common link, which, among the higher and middle departments of life, unites the sects and subdivisions in one interest; which supplies common topics, and kindles common feelings, unmixed with those narrow prejudices with which all professions are more or less infected. The knowledge, too, which is thus acquired, expands and enlarges the mind, excites its faculties, and calls those limbs and muscles into freer exercise, which, by a too constant use in one direction, not only acquire an illiberal air, but are apt to lose somewhat of their native play and energy. And thus, without directly qualifying a man for any of the employments of life, it enriches and ennobles all; without teaching the peculiar benefits of any one office or calling, it enables him to act his part in each of them with better grace and more elevated carriage."

GWENT AND MORGANWG UNITARIAN
TRACT SOCIETY.

The above society was formed, in August last, by a few ministers and laymen of the south-eastern part of Wales. It must be gratifying to the friends of free inquiry to learn that it has since received very general sympathy and cordial support.

The object of the society is the publication of books and tracts, in the Welsh language, in explanation and defence of Unitarian Christianity. An annual subscription of 5s. constitutes a member. Some valuable tracts have been already published and circulated by the society, and others are in the press. The publication of a monthly periodical, in the Welsh language, is also contemplated, a prospectus of which will be shortly issued.

The names of new subscribers, com-

munications, and any donations in furtherance of the objects of the society, are requested to be forwarded to the secretary, the Rev. John E. Jones, Bridgend, Glamorganshire.

The first annual meeting of this society was held at Aberdare, on Thursday, December 24, when the Rev. J. E. Jones, of Bridgend, the preacher appointed for the occasion, delivered a discourse from the words of our Saviour—"I and my Father are one."

It was resolved that the next annual meeting be held at Bridgend, and that the Rev. Owen Evans, of Cefn, be the preacher.

On the previous evening, the Rev. John James, of Gellionnen, delivered a lucid and a very impressive discourse from Eph. iv. 32.

There was service also on the Thursday evening, at which the Rev. D. Griffiths, of Landilo, and the Rev. D. Lloyd, of Carmarthen, preached. The audience, on each occasion, was numerous and attentive.

On the evening of the following day (Christmas-day) the Revs. D. Lloyd and J. E. Jones preached at Newbridge, in the vale of Taff, where there had been no Unitarian preaching since the late Rev. R. Wright visited the place, on his missionary tour through South Wales.

THE UNITARIAN CONGREGATION, MONTREAL.

We request the attention of our readers to the following letter, which we hope may not fail to excite sympathy among our friends in these lands, on behalf of our brethren in Canada. The Unitarians of this province are already well acquainted with the circumstances under which the Montreal Society was formed, and the difficulties, chiefly arising from its isolated position, with which it has had to contend. The Society is still in debt to the amount of £500, even although they have subscribed very liberally themselves, and have received a large sum from the friends in the United States.

DEBT OF THE MONTREAL UNITARIAN CONGREGATION.

To the Editor of the Inquirer.

SIR,—In your paper of the 29th August, you have copied from the "Montreal Bible Christian" the acknowledgment, by the treasurer of our society, of receipt of donations from

Great Britain and Ireland of £50 sterling. This sum has been contributed by the British and Foreign Unitarian Association, the Birmingham Old Meeting Fellowship Fund, and a few Christian friends in Belfast and vicinity, in response to our appeal to "The Unitarians of Great Britain and Ireland," signed by Benjamin Holmes, John Young, and myself, issued nearly a year ago.

You have expressed a hope that these donations might be followed by many others: accept the grateful thanks of the Montreal Congregation for your friendly suggestion; and permit me, through your columns, to call the attention of our brethren in our fatherland to the present very urgent necessity for immediate assistance. A little over £500 is required to relieve us in full from congregational debt, not one-tenth part of which has yet been realized. Of this requisite sum, £250 *must* be paid in the month of December next. To meet this payment, £200, in addition to the £50 already received, will be required. We do fondly hope that, out of the 350 Unitarian Congregations in the United Kingdom, there will be found those who will not suffer an infant society, in a distant British colony, to be exposed to serious embarrassments for so small a sum. Forty earnest and generous individuals, contributing or collecting five pounds each, would meet the pending emergency; and we confidently trust that our pressing necessities will awaken the sympathies of our friends, and relieve us from our present embarrassments. We do not ask aid as a people who have not done their own part at home: some of us have contributed £100 each towards building our chapel, some £50 each. Ought not a people making such sacrifices for TRUTH to be liberally assisted? In our printed circular of last year, it was recommended to remit through certain banking-houses; this mode of transmission has been found inconvenient; future remittances are requested to be addressed to the Rev. Henry Montgomery, LL.D. Dunmurry, Lisburn, Ireland, who has offered his friendly assistance to transmit all sums so addressed to the treasurer of our society in Montreal.—Yours, &c.

BENJAMIN WORKMAN.

Montreal, Oct. 13, 1846.

P.S.—The "Christian Reformer" and "Irish Unitarian Magazine" will contribute to our assistance if they favour this communication with notice in their columns.

THE AMERICAN PEACE ADDRESS.

We have great pleasure in laying before our readers the following reply, from about two hundred Unitarian ministers of the United States, to the address on the subject of peace, which was transmitted, not long since, to our brethren in America, by the Unitarian ministers of Great Britain and Ireland. It is highly gratifying to mark the noble Christian spirit which speaks in this document. The friends of peace and truth have reason to rejoice in the rapid extension of their principles. Yet a little while, and we trust that governments will be taught to feel what an awful responsibility rests with them in this matter. We are glad to perceive that our brethren in the United States speak out honestly in condemnation of the conduct of their *own government*, in reference to the Mexican war.

From the undersigned, Ministers of the Gospel of God the Father, in the United States, to their Brethren of the same Faith in Great Britain and Ireland.

DEAR BRETHREN,—We received your letter, called forth by the prospect of war between our two countries, with feelings similar to those which prompted you to send it across the ocean; and though the apprehensions under which it was written are now dispelled, we cannot but reciprocate your expression of fraternal regard. You addressed us in words of anxious import, but we may reply in the language of congratulation. You have already rejoiced with us in the termination of the doubtful relations in which our respective governments stood to one another, and especially in the settlement of those difficulties on a basis of mutual concession and equal justice. Wisdom has prevailed over false notions of honour and national interest, and an example has been given which cannot but have some effect on the diplomacy of future times. We concur with you in the sentiments you have expressed respecting the character of war. Unchristian and inhuman, the child of barbarism and the occasion of all evil, it should

be regarded with abhorrence by every one who loves his race, and with mingled sadness and disgust by every disciple of Jesus Christ. That it has so long held Christendom in the bondage of its cruel fascination, is perhaps the most remarkable proof which history furnishes of the slow triumph of the religion of the New Testament over prescriptive opinions and practices. We think we see indications of a sounder judgment taking possession of the minds of men. A higher civilization than the world has yet known is giving promise of its approach, when freedom, righteousness, and peace, shall be cherished as the true elements and only securities of national prosperity. Statesmen are catching glimpses of the truth, that the relations of governments as well as of individuals should be determined by the principles which the gospel unfolds; and the faithful reiteration of this truth by Christian ministers in public and in private must, in time, give it a place among the deep convictions of society. Let Christianity be recognised as the ultimate authority in all human affairs, and war will be numbered among impossible crimes. We rejoice, therefore, not only at the result of the negotiations which have twice within the last four years changed the prospects of a rupture between England and America into the establishment of a firmer peace, but also in the numerous proofs that such a termination of the differences between the two governments was demanded by the voice of the people,—a voice which came from their hearts, and to which their rulers lent a not reluctant ear.

Our satisfaction in contemplating the present attitude of our country towards other nations is indeed lessened by the position which our government has chosen to assume towards the republic of Mexico. We deplore the course which has been taken, and in which evil counsels induce those who have the control of our public affairs to persevere. We can assure you that a very large part of the people of the United States regard this war as unjust and inexcusable. We have nothing to say in extenuation. We bow our heads in shame, and pray God to infuse into the minds of our rulers that "wisdom which is from above, pure, peaceable, full of mercy and good fruits."

In the Divine Providence evil is continually overruled for good. Out of the troubles which threatened to implant permanent causes of ill-will between the United States and the land to which we can never forget that ancestral associations and intellectual obligations should bind us, out of those circumstances which filled your hearts and ours with anxiety, has arisen one of the pleasantest offices of international courtesy. The addresses which have passed between the two countries, laden with expressions of brotherly

feeling and invoking a common effort for the maintenance of peace, are in themselves means of cementing amicable relations. We thank you for the cordiality of your letter. We are glad to multiply ties which may unite us in one brotherhood of faith and love. May the God of peace be with you, to prosper and keep you. May the religion of peace overshadow your native land, and ours. May the spirit of our Divine Master, that meek and lowly One, whose name we bear, fill our hearts and give us peace for evermore.

SELECTIONS.

ANTICHRIST (OPPOSED TO CHRIST).—Any power or influence which subverts the aims of Christ. Such is the meaning of the term according to its etymology. Its specific scriptural application may be learned from the instances in which it is applied. Its use is confined to two Epistles of John. In the first (ii. 18), it is declared, that, even then, there were many anti-christs prevalent; and their existence is given as a proof of the near approach of the expected second appearance of Christ. The train of thought which the writer pursues, leads us to the conclusion that these antichrists were—the love of the world, and the things that were in the world; which, as comprising low sensual affections, as well as idolatrous practices, was, in agreement with the general doctrine of Scripture, incompatible with the love of the Father, and the service of his Son. Accordingly, the apostle, in the twenty-second verse, expressly declares antichrist to be the denial of the Father and the Son; in other words, the practical renunciation of Christianity. This is confirmed by the third verse of the fourth chapter, where antichrist is defined to be every spirit that confesseth not that Jesus Christ is come in the flesh; in which reference seems to be made specially to that theorising spirit, which, arising at an early period, asserted that Jesus was a man in appearance only, and gave occasion eventually to some forms of the religious philosophy which bore the name of Gnosticism,—so early did “the rudiments of this world” begin to corrupt the pure doctrine of heaven. The same influence is reproved in the

seventh verse of John’s second letter; where those that deny that Jesus Christ is come in the flesh are designated “deceivers and anti-christs.” They are said to be numerous, as were the originators and patrons of the Gnostic philosophy.

The very term *Gnosticism* exhibits the origin of these errors. It signifies *knowing*; and its followers were persons whose aim and boast it was to know everything in a deeper sense than revelation had disclosed, or ordinary Christians could attain to. The Gnostics were idolaters of the intellect. They strove to fathom the deep things of God. They were not content to receive God’s truth as made known by his Son, unless they could bring it into accordance with their preconceptions, and make it answer to their philosophical processes and theorems. Facts were unacceptable till they were conformed to theory; the gospel must bend to the world. Even Gothe has disallowed this spirit:—

“How? when? and where? The Gods give no reply;

Keep to *because* and never ask the *why*.”

BAAL.—By those among the Israelites who were given to idolatry, offerings were made to Baal on the roofs of houses (Jer. xxxii. 29), and on high places (Jer. xix. 5), probably because his worship was illegal, so as to render privacy desirable. But the powerful could disregard the law; accordingly, Ahab, king of Israel, influenced by his Sidonian wife, openly served Baal, and, having built in his honour a temple in Samaria, raised in it an altar, and made a grove; doing “more to provoke the Lord God of Israel to

anger than all the kings of Israel that were before him" (1 Kings xvi. 31, seq.). The ten tribes, after their separation, were more inclined to idolatry (1 Kings xii. 28) than Judah; but the latter also gave public homage to the idol, for Manasseh "reared up altars for Baal, and made a grove, and worshipped all the host of heaven, and served them; and he made his son pass through the fire, and observed times (practised astrology; comp. Lev. xix. 26), and used enchantments, and dealt with familiar spirits and wizards; he wrought much wickedness in the sight of the Lord, to provoke him to anger" (2 Kings xxi. 3, 6). This idolatry was found in the times of the Judges (ii. 11, 13), where we find groves connected with the worship of Baal (Judg. iii. 7; vi. 25). His priests were very numerous; in the days of Elijah they amounted to four hundred and fifty (1 Kings xviii. 22.) Indeed, they appear to have consisted of a graduated hierarchy, designated, in 2 Kings x. 19, "prophets, servants, and priests." We have already seen that children were offered in sacrifice to Baal; the testimony of Jeremiah (xix. 5) puts this otherwise almost incredible atrocity beyond a doubt:—"They have built also the high places of Baal to burn their sons with fire for burnt-offerings unto Baal." Incense was burnt to him (Jer. vii. 9). In order to procure his favour on special occasions, the priests danced madly round the altar; and, if the desired sign was withheld, they cried aloud, and cut themselves till the blood gushed out. The whole chapter whence we derive these facts (1 Kings xviii.) is very impressive, and deserves attentive perusal. Strange that the Hebrews should have been so sottishly corrupt, as to have preferred Baal and his prophets to Jehovah and Elijah, and thus have rendered the trial there narrated necessary. Yet even Solomon, in his old age, burnt incense and offered sacrifices to Phœnician idols, seduced by his foreign wives (1 Kings xi. 5, 8). Idolatry was not only disloyalty to God, it was also connected with vicious, degrading, and voluptuous practices. Priapism is met with in one form of Baal-worship, namely, Baal-peor—a divinity which was honoured by the sacrifice to him of the chastity of young maidens (Numb. xxv. 1—5; xxxi. 16. Josh. xxii. 17). Besides

Baal-peor of the Moabites, other modifications of this idolatry are found: as Baal-berith, covenant Baal, as the Greeks had a Zeus, who presided over oaths, and the Romans a Deus, who punished infractions of fidelity: the Shechemites worshipped Baal-berith in a temple set apart for his honour (Judg. viii. 33; ix. 4, 46). From Jer. xii. 16, it appears that it was usual to swear by Baal, whence may have arisen the epithet of *berith*, equivalent to covenant-preserving. Another form was that of Baal-zebub (2 Kings i. 2, 3, 16), a Philistine god at Ekron, of whom Ahaziah sent to inquire whether he should recover from his illness. The name signifies fly-god. The insect world affords in Palestine, as in all countries, several species, which are exceedingly annoying and injurious to man; whence Baal received an addition to his name, to denote his protecting powers against gnats, locusts, &c. Pausanias relates that the Greeks at Elis offered annual sacrifices to Zeus, the fly-repeller.

As it was customary with the Hebrews to form names in part out of some elements of the name for God—thus, Isaiah, Elijah, Elishah; and with the Greeks in the same way—thus, Theophilus, Timothy; and as this custom still prevails among the Germans—thus, Gottlieb, Gottfried (in English Godfrey, hence Jeffrey), so the worshippers of Baal made that word to enter into combination with others to form proper names: accordingly, we have Ethbaal, a king of the Sidonians (1 Kings xvi. 31); Baalath, a city in Dan (Josh. xix. 44); and Hannibal and Hasdrubal.

THE MOSAIC POLITY AND FOREIGNERS. —At first sight, the Mosaic polity seems to have a harsh bearing on foreign nations, inasmuch as the Israelites were a peculiar people, possessed of high and exclusive religious privileges, and were barred from social intercourse with men of other nations. Regard, however, must be had to the universally prevailing idolatry, against the seductions of which nothing but the most rigid exclusion could guard the children of faithful Abraham; and to the great aim and end of the system, in the eventual spread of a monotheism, which, under the administration of a Father, through the instrumentality of his Son, should

make the world one family, every wall of partition being broken down. Nor, since the purest, the wildest, and the most self-denying benevolence that ever rose upon the world, was developed and perfected under Judaism, can it be denied that the institutions of Moses must have held germs of philanthropy such as no heathen philosophy ever owned; nor do there fail indications in the higher productions of the muse of Zion, which breathe an enlarged and liberal spirit towards foreigners. With the single exception of the safeguards taken against the abominations of idolatry, the Mosaic legislation manifests a humane disposition in relation to those who were not of the Hebrew blood. A stranger might be naturalised, and then possessed equal rights with an Israelite (Exod. xii. 49). The stranger was to enjoy the immunities of the Sabbath (Exod. xx. 10; xxiii. 12). "Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt" (Exod. xxii. 21). The stranger had a share in the gleanings of the land (Lev. xix. 9, 10; xxiii. 22). An express command enjoined good feelings towards strangers, and for a very sufficient and influential reason:—"Love ye, therefore, the stranger; for ye were strangers in the land of Egypt" (Deut. x. 19).—*People's Dictionary of the Bible*.

THE DYING MOZART.

Welfang Mozart, the great German composer, died at Vienna, in the year 1691. There is something strikingly beautiful and touching in the circumstances of his death. "His sweetest song was the last he sung;" the "*Requiem*." He had been employed upon this exquisite piece for several weeks, his soul filled with inspirations of richest melody, and already claiming kindred with immortality. After giving it its last touch, and breathing into it that undying spirit of song which was to consecrate it through all time,

as his "cycenean strain," he fell into a gentle and quiet slumber. At length the light footsteps of his daughter Emilie awoke him. "Come hither," said he, "my Emilie; my task is done—the *Requiem*—my *Requiem*—is finished." "Say not so, dear father," said the gentle girl, interrupting him as tears stood in her eyes: "you must be better—you look better, for even now your cheek has a glow upon it. I am sure we will nurse you well again; let me bring you something refreshing." "Do not deceive yourself, my love," said the dying father; "this wasted form can never be restored by human aid. From heaven's mercy alone do I look for aid, in this my dying hour. You spoke of refreshment, my Emilie—take these, my last notes—sit down to my piano here—sing with them the hymn of your sainted mother. Let me once more hear those tones which have been so long my solacement and delight."—Emilie obeyed, and with a voice enriched with tenderest emotion, sung the following stanzas:—

Spirit, thy labour is over!
Thy term of rotation is run,
Thy steps are now bound for the untrodden shore,
And the race of immortals begun.
Spirit! look not on the strife,
Or the pleasures of earth with regret,
Pause not on the threshold of limitless life,
To mourn for the day that is set.
Spirit! no fetters can bind,
No wicked have power to molest:
There the weary, like thee—the wretched shall find
A haven, a mansion of rest.
Spirit! how bright is the road
For which thou art now on the wing!
Thy home it will be, with thy Saviour and God,
Their loud hallelujah to sing.

As she concluded, she dwelt for a moment upon the low, melancholy notes of the piece, and then, turning from the instrument, looked in silence for the approving smile of her father. It was the still, passionless smile which the rapt and joyous spirit had left, with the seal of death upon those features.

NOTICE TO CORRESPONDENTS.

We have received several poetical contributions, which we would feel inclined to publish, but they are much too lengthened for our limited space. The beautiful stanzas translated from the French in our next.

It is requested, that all communications intended for insertion in the *Irish Unitarian Magazine*, will be forwarded, not later than the 10th of the preceding month (if by post, prepaid), to the Rev. George Hill, Crumlin, County Antrim; and books, &c. for review, to 28, Rosemary Street, Belfast.

THE

IRISH UNITARIAN MAGAZINE.

No. III.

MARCH, 1847.

VOL. II.

NOTES OF THE MONTH.

THE first and most important subject to which we direct the attention of our readers, is the distress that still continues to prevail to such a melancholy extent among the poor. If we have hitherto abstained from noticing this painful topic, in the pages of the *Irish Unitarian Magazine*, it was not from want of deep sympathy for the sad condition to which so many poor people are reduced, but because our readers have access to other, and more frequent means of information, respecting the progress and extent of the famine. Our friends, who are gratified to know, did not wait for the voice of any monitor, save that of their own hearts, to urge them forward to generous efforts on behalf of their distressed fellow-creatures. It gives us unfeigned pleasure to mark the benevolent spirit which is working, in almost every locality, and among all sects and parties. Indeed, one of the most delightful and attractive features in this general movement, is, (with a few unimportant exceptions) its freedom from *sectarianism*. The unhallowed spirit of party, which has hitherto so pervaded and poisoned society, in this land, seems now to have become utterly distasteful, and people of different religious denominations have set about *provoking one another*,—not to hatred and recrimination,—but to *love and good works*. How cheering it is, to see Christians of all parties, forgetting, even for a time, their petty distinctions, and coming forth to assist and encourage each other in the “labours of love,” to which, as disciples of *one Master*, they are now invited. We believe that the present severe visitation will not have befallen us in vain, should it produce no other result than that of bringing good people of all parties face to face; of breaking down the brazen walls of mistrust and exclusion, with which priests have, very generally, succeeded in building them up from one another; and of teaching them their duties and responsibilities, not so much as members of this or that sect, as the followers of “Him who went about doing good.”

We sincerely hope, that when the present calamity shall have passed away, the fell spirit of intolerance shall have disappeared also; and that those who *now* venture forth from their several lines of demarcation, to take sweet counsel together, will continue to go hand in hand, in every effort for the *real, practical* improvement of society.

We have had of late, a most cheering instance of *Union* for the welfare of all classes and parties, in the great meeting of Landed Proprietors, held, not long since, at Dublin. Influential persons of all shades of politics and religion concurred in the necessity of forgetting past hostility, and of co-operating with one another. One resolution passed at the meeting was introduced by the humiliating, yet noble acknowledgment, that "*their own divisions had been the leading causes of their own misfortunes.*" "We pray Divine Providence," they say in conclusion, "to bless our efforts in the cause of our afflicted country, to promote that feeling of united exertion and self-reliance which can alone raise us to our proper place in the great empire to which we belong." This speaks well for the future peace and prosperity of our native land. It is time that her children should bethink themselves of their past follies and sins,—it is time that religious rancour and political hostility should be alike forgotten, and that we should begin to live and act together as members of one great family. The doctrine of *human brotherhood* will henceforth be felt and better appreciated, even in Ireland; and most sincerely do we unite in the prayer, that Divine Providence may bless the efforts of all whose object is peace and good-will among men.

It is true, there are certain small manifestations of bigotry to be noted, which are, in themselves, perfectly contemptible. They serve to show, however, that a portion of the "old leaven" remains. There are some parties so void of common sense and religious principle, as to affirm that the famine in Ireland is a *judgment* from heaven on these countries, in consequence of the Maynooth Grant! Thus, they represent God as punishing the poor Irish peasantry for an act with which they had no concern! Among religious bigots, there is a restless anxiety to discover and proclaim what they call *judgments*, on nations and individuals. They are not abashed even by the rebuke of the Redeemer when he says to them—"I tell you, *NAH.*" We read, also, of a society that has been recently organized to make converts to the Established Church among those who are famishing with hunger. The operations of this society will be mainly plied among the Catholic population, but we suppose they will be directed against other communities, as opportunity may offer. But let the members of this society take good heed to what they do. They are acting on a most objectionable principle, and no good can come of such false zeal. If they succeed in making "*one proselyte,*" under

such circumstances, he will be tenfold worse than before, we care not how wicked or ignorant he may have formerly been. Bread is very important to a hungry man. But man does not live by bread alone; it may be earned too dearly if obtained at the expense of principle, or by making shipwreck of a good conscience. So, let this *Evangelical Society* look ahead!

There is another Protestant Association got up in Belfast for the purpose of affording relief solely through the *instrumentality of Clergymen of the Established Church*. This looks like a lingering sectarianism. Why can they not co-operate with others who are as good men and true as themselves? Perhaps the members of this latter society are influenced by no sectarian motives. If so, they do themselves injustice, for their herding together as members of one sect appears unfavourably, and many will be inclined to say to them—"Wherefore, when thou doest thine alms do not sound a trumpet before thee," do not take any undue or unnecessary means to attract particular attention to your good actions. In connexion with these remarks, we cannot deny ourselves the gratification of inserting the following letter from Dr. E. Tighe Gregory, a distinguished minister in the Establishment:—

TO THE EDITOR OF THE NORTHERN WHIG.

Paget Priory, Kilcock, January 30, 1847.

SIR,—In the correspondence which has been published in the *Liverpool Journal*, between Dr. M'Carron and Rev. Hugh M'Neile, the name of your townsman, Dr. Drew, having been mentioned as hailing the present distress as a means of "conversion," I feel a pleasure, more than I can express, in responding to the sentiment; and trust, that the coalition of sects and parties, which the famine-fever has created, will be the means, under divine Providence, of ploughing up the last seeds of bigotry and intolerance, and re-establishing "peace on earth, good will towards men."—It is a glorious opportunity for the amalgamation of sects and parties, and, I venture to hope, will not be neglected. Disunion, disgracing Christianity, has been the bane of our common country; but neither the bigot in religion or politics, can withstand the voice of God, proclaiming, that the veil of the temple is rent in twain, and love is fulfilling of the law.—Yours, truly,

E. TIGHE GREGORY, D.D. LL.D.

Viceregal Chaplain, and Rector and Vicar of Kilmore, Meath.

A SCOTCHMAN'S APOLOGY FOR RENOUNCING TRINITARIANISM, AND RESUMING THE OPPOSITE AND ANCIENT FAITH, THAT "THERE IS BUT ONE GOD THE FATHER."

To the Editor of the Irish Unitarian Magazine.

(Continued from page 51.)

THE next work of importance that I met with on the subject, was Dr. Samuel Clarke's *Scripture-Doctrine of the Trinity*. It is the work of a master mind, which I studied very carefully; and though

this writer never made me fully a convert to all his views, yet his book certainly had a most powerful effect upon me, so as completely to break up my former Trinitarianism. It proved to me this, so as to satisfy me of it finally, beyond any doubt, that the Primitive Church, whatever it was, was not Trinitarian or Orthodox in the modern sense. By an immense mass of quotations from writers of the second and third centuries, he clearly proves the great leading church-authorities of that period to have been of the New Platonic or Alexandrian system, which we now call Arian. There are innumerable authorities to prove this besides Clarke; but he was the first to satisfy me of it. Trinitarianism is a system that was only partially introduced into the church at first, and then grew up in it gradually, taking several hundred years to complete it. The germ or pattern of it was borrowed from paganism, brought into the church and engrafted upon the simple primitive Christianity of the New Testament, such as we still find exhibited in what is now called the Apostles' Creed. Any one who candidly compares this with the so-called Athanasian, or finished Trinitarian Creed, whether he own it or not, must see the infinite difference between the two, and that it is as impossible to reconcile the two as to make Christ accord with Belial. Can we believe that the Apostles themselves were high Trinitarians, while their immediate disciples, such as Clement and Polycarp, dwindled at once into simple Unitarians; and that their disciples again recovered a step, and rose a little higher and nearer the apostles than their masters, so as to be Arians; and that they again had disciples who, in their turn, recovered a step, and rose a little higher and nearer the apostles than their masters, until at last, in the fourth and following centuries, they fully recovered, and not till then recovered, the true original standard of high apostolic Trinitarianism? or, in other words, are we to believe that the church, while advancing in the downward career of gross superstition and corruption, and sinking into the darkness of Popery, was at the same time rising precisely in the same degree in the brightness and sunshine of pure apostolic orthodoxy, so as to have then only reached the zenith of orthodoxy, when sunk to well nigh the nadir in superstition? This is impossible to be true; yet this, I saw, and was compelled to see, must be part of my creed, if I believed the history of the church, and believed in Trinitarianism at the same time.

Thus, thank God, I was enabled to escape from Egypt, and was freed from the house of bondage, though still I had long to wander in the wilderness before reaching Canaan. I had not yet returned to the simple faith of my youth, even that simple ancient faith which my infancy had been taught to lisp in the Apostles' Creed. The return to that was only to be attained after a painful labour and retracing of my steps for many years. There were still many things

in Scripture which I had hard making-up my mind about—many passages naturally obscure and hard to be understood, and rendered tenfold more so by the prejudices and false glosses of Trinitarianism. It is the very life of this system to seize upon whatever is any way difficult, obscure, or ambiguous in Scripture, and fasten upon it its own arbitrary gloss or fanciful hypothesis, and then to twist and screw all the rest—all the plain and most obvious tenor of Scripture into conformity with this. Thus, if Moses once represents God as speaking like a monarch, in the plural number, and addressing his council of Angels—"Let us make man:"* this must be seized on and alleged as a positive proof that God is a plural being of three persons, none more or less; and though there be twenty thousand instances in which God is mentioned in the singular number, yet these twenty thousand must be twisted and screwed to nothing, to make way for an arbitrary hypothesis, fastened upon one singular ambiguous instance; or if there be more such instances, they are not above *seven* to match with TWENTY THOUSAND, and to match too with the perfectly unambiguous and positive testimony of the apostle that "to us there is but *One God, the Father*," and of Christ himself, that the Father is "the only true God," even "*the only true God*," in contradistinction to the Son himself, who is but the messenger of that God (1 Cor. viii. 6; John xvii. 3). It is just such kind of argument that forms the staple of the whole system of Trinitarianism.

I may now mention the principal works which I perused before attaining to full satisfaction and peace of mind in this matter. In addition to those afore-mentioned, I read Emyln's Tracts, Price's Sermons, Mitchel of Newry's Sermons, Yeats's Vindication of Unitarianism, Whitby's Last Thoughts, Rammohun Roy's Tracts, Worcester on the Atonement, Christie on the Divine Unity, Forrest's Account of the Origin of Trinitarian Theology, Carpenter's Unitarianism the Doctrine of the Gospel, Wakefield's Enquiry into Early Opinions, Norton's Statement of Reasons, Wilson's Illustrations of Unitarianism, Wilson's Concessions of Trinitarians, Johns on the Proem to John's Gospel, Beard's Historical and Artistic Illustrations of the Trinity.

Now, without meaning any disparagement to the rest, of this last I must say, that it has been to me the crowning work of the whole in settling my mind about the whole matter. It has been of especial service to me in removing my remaining doubts about certain critical passages of the New Testament which I had long been taught to regard as the stronghold of the popular system. It clears up these passages, and takes away the ground from under the popular system

* Gen. i. 26; compare 1 Tim. v. 21; Rev. i. 4.

completely, showing it to be of heathen origin, and clearly tracing back its descent to the misty metaphysics of paganism. By a series of pictorial as well as historical illustrations, Dr. Beard shows that Trinitarianism largely prevailed among the heathens all over the east long before the Christian era, forming the very foundation and groundwork of their whole polytheistic system, and that from this, its pagan source, it was imported into the Christian Church, and early began to be engrafted upon the phraseology of the New Testament, turning the Father, Son, and Holy Spirit of the Gospel, into one complex tri-personal Deity, corresponding to one of those imaginary tri-personal monstrosities of heathenism, and this in the very face of the gospel testimony of the New Testament itself, which limits the Godhead to the Father, asserting most expressly that "there is but *One God, the Father*," and that the Father is "*the only true God*," that the Son is but "*the image*" and messenger of God, and that the Holy Spirit is but the power and operation of God, or God himself, as the soul or spirit of a man is nothing but the man himself regarded in his spiritual capacities and relations.—See 1 Cor. viii. 6; Ephes. iv. 6; 1 Tim. ii. 5; John xvii. 3; 2 Cor. iv. 4; Luke i. 35; 1 Cor. ii. 11, *seq.* "God anointed Jesus of Nazareth with the Holy Spirit and with power."—Acts x. 38. Here we have first God, then Jesus, or the Son, whom God anoints with power, showing that the Son, who is thus distinguished from God, and needs God to anoint him with power, cannot be himself God, neither can that spirit or power, with which Jesus is anointed, be itself a person. It would be most absurd to speak of anointing a person with a person, or to speak of pouring out a person, as we read of the Holy Spirit being "poured out."

Neither has baptism anything to do with the worship of a tri-personal Deity. Baptism implies faith in the Father, as the one only true God and Father of all—faith in the Son, as a true messenger of the one God and Father's will—and faith in the Holy Spirit—in the holy influence and spiritual blessing of the one God and Father, by which he accompanies and confirms the propagation of true religion made known by the Son. This is the faith of a Christian, as distinguished from that of a Jew or a mere Deist, and has nothing to do with Trinity, the very name of which, as being wanting in the Bible, had to be borrowed from the pagans, as well as the idea that was father to it; for it is ideas that give rise to names, and no nation was ever known to possess ideas without finding names or words to express them; so that the Jews, the ancient depositaries of true religion, knew nothing of Trinity—they had not the idea of it, or they, as well as the pagans, would have had a word in their language and worship to express it, which they have not now, nor ever had. The very idea of dividing God into several persons is of the essence of polytheism;

for the moment you divide him into several persons, you give us several objects of divine worship instead of one, which is the very essence of polytheism, and without which there is no polytheism.

But it is quite beyond my limits to pursue the argument. The reader who would appreciate its full force, as conducted by the master-hand of Dr. Beard, must consult his work for himself. Such is my estimate of the character of this recent production of Dr. Beard, one of the most powerful and elaborate description, such as truly "bespeaks much learning and deep research," and one of such a kind as, I doubt not, will mark the commencement of a new era in the Trinitarian controversy.

At the same time, I would by no means overlook the merits of those other excellent works above mentioned, particularly those of Mr. Wilson, and especially his "Concessions of Trinitarians," which is also a most elaborate production, and of inestimable value—one that must have cost the author unspeakable labour to produce, containing a fund of knowledge, and forming a perfect storehouse of information for every serious inquirer after truth in this department. It meets the Trinitarian fairly on his own ground, and answers him fully out of his own mouth. "Their rock is not our rock, even our enemies themselves being judges." I would just also mention a little work—a very small and unpretending one—a mere tract, by Mr. Knowles, entitled, "A Manual of the Trinitarian Controversy," from which, small and insignificant as it may appear, I have derived some original thoughts, such at least as never struck me before, even after the study of these elaborate productions. Its answers are generally quite to the point, very brief, clear, and comprehensive, which is often of the greatest moment in matters of this kind; for long-winded answers on certain contested points are apt to be suspected of more labour than force of truth. The proem to John's Gospel, for example, he explains at once to my perfect satisfaction in a few words, although it is only by such a work as that of Dr. Beard that the idea can be fully developed and established in all its bearings.

(To be continued.)

MODERN ORTHODOXY.

BY M. A. COQUEREL.

SECTION V.—THE CORRUPTION OF HUMAN NATURE.

(Continued from No. XI. Vol. I. page 332.)

THE subject thus plainly stated, appears to us easy of explanation. MODERN ORTHODOXY does not believe in the complete perversion of human nature, nor in the absolute incapacity of man. As a religious,

moral, and intellectual being, he possesses two faculties, or rather develops two phases of character, which resolve the question—these are Conscience and Remorse. In vain we invoke the aid of dogmatic theology, and surround ourselves with the mystery it creates, and fancy we can escape from the divine glance of CONSCIENCE, or give the lie to its monitions. She will not be silenced : she ceases not to protest against sin, and call good, good, and evil, evil. If she condemns us for iniquity, she feels she has an equal right to applaud us for virtue. When she witnesses some act of virtue, of integrity, of devotion and fidelity to duty—when she has compared an action with the Gospel law, and recognised in it the fulfilment of the divine command, she adheres with an invincible and patient firmness to her verdict of approval. The conscience of man, therefore, refutes this charge of absolute corruption : she refuses to believe that all is evil and accursed beyond the pale of Judaism before Christianity, or beyond the limits of the church since the promulgation of the Gospel. REMORSE is also inexplicable, on the supposition that the nature of man is wholly vicious, and the divine resemblance completely effaced. If man have arrived at the highest pitch of corruption—if he have no relish for the good, he can have no regret for the bad : incapable of doing well, he should certainly be equally incapable of regretting when he has done evil ; and it is a flagrant and ridiculous contradiction to represent him as incapable of willing or practising the right, and then depicting him as regretting, not having known or having transgressed the divine law. Remorse, therefore, which proves that liberty of action has not perished with innocence, proves also that all moral sentiment is not extinct—remorse, which is in fact a desire to return to virtue after having fallen from it—remorse, which is the protest of human nature against her own evil deeds—the sentence which the criminal passes upon his own crime—is an inexplicable phenomenon of man's moral nature, if man cannot shun the sin which awakens it, nor avoid the error which produces it ; but *if he can*, then there still remains some virtue in his soul, some capacity for good ; corruption has not invaded his whole being ; there is still a spark of light within—but a spark, perhaps, but still—of *light* !

The faculty of Imagination also supplies a curious argument in corroboration of the view we have taken of human corruption. Has any one ever read in history, or met with in his own experience, an evil action that could not be imagined worse—a wicked thought that might not be conceived more wicked—a depraved character whose features might not be deepened in enormity ? Even the crimes of a Nero or a Tiberius do not pass beyond those limits which a fertile imagination can supply, there are some enormities these monsters of cruelty have not committed, and some bad passions they have not

displayed ; and to cite an example which will readily arise to the theologian, could we not conceive even of a Judas, more avaricious and traitorous than he whom the sacred history has consigned to an infamous immortality ? The more one reflects upon the subject, the more he must be satisfied that the extreme of iniquity has not yet been reached, and that the corruption of mankind might be deepened. We might be wholly without light, but there has ever been a glimmer to guide us on our way.

It is easy to trace the origin of the error into which the Protestant Church has fallen respecting total depravity. The Catholic Church exaggerated the value of good works, both as to their number and value, so far as to contend that some men performed more good actions than were needful for their individual salvation. Of these superfluous good deeds the Catholic Church compounded indulgences—a species of vested stock of virtue, which could be sold or transferred in lots to purchasers and others who were deficient in the holiness needful for salvation ! The Protestant Church, in its zeal to reform, naturally fell into the opposite error, and, in her indignation against the traffic in indulgences, contended that not only could man not perform too many good actions, but that he was unable to perform any !

Upon what authority does Old Orthodoxy now rest for the proof of this melancholy dogma of innate and total depravity ? We reply, upon a few favourite and isolated texts, which are eternally dragged into this controversy, but which are, in their original connexion, merely hyperbolical expressions, whose literal meaning is restricted by other declarations of the holy Scriptures. We have elsewhere shown the evil of a literal interpretation of the Bible ; but still we are prepared to hear our opponents cavil at this expression. Look, say they, at the way you humble Scripture ! If a text oppose your views, it is immediately set down as a hyperbole ! When St. Paul, in Rom. iii. 10, cites the language of the Psalmist—“ There is none that doeth good, no not one ”—is that a hyperbole ? We content ourselves by referring in reply to the words of our divine master—“ There is joy in Heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance.” And a thousand such examples might be cited ; but we turn to a more serious argument. We do not wish to anticipate what we shall have to say, in our next section, respecting the aid of God’s grace ; still we must advert to the mode in which our opponents attempt to turn aside the force of those texts which appeal to the moral sense and capacity of man, by alleging that in all these cases divine grace had already produced its effect. When Christ said to Matthew and Peter, “ follow me,” no doubt these disciples had received power to obey the divine command ;

and when the Lord said to the whole company of the Apostles, "Ye shall see greater things than these," no doubt it is implied that they had already received important information and witnessed important signs of God's power. But when Cain's heart was filled with envy and hatred to his brother, and meditated his murder, he surely was not under the impulsions of God's grace; and yet the divine voice says to him—"If thou doest well, shall not thy offering be accepted?" How are we to reconcile these words with the doctrine of total depravity—"If thou doest well?"—is it possible to address these words to a being incapable of even thinking what is right? Christ addresses similar language to men whom the Spirit had certainly not enlightened. To the Doctor of the Law, who inquires how he may obtain eternal life, and quotes the commandments as the code of moral duty, he exclaims, "Do these things, and thou shalt live!—would Jesus have thus spoken if he knew that this Israelite *could* not keep the commandments? Or would he, wishing to prove the virtuous purpose of his interrogator, have concluded the interview with the parable of the good Samaritan, and added, "Go and *do* thou likewise?" Our faith accords with that of the Apostle, when he says, in Rom. ii. 14, 15, "When the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." These words are used in reference to men under the direction of their natural reason—of men without revelation and without grace: it is impossible more distinctly to state that such men are able to do well, and are not wholly corrupt, and that humanity, "created but a little lower than the angels," has preserved, though it may be in a tarnished state, somewhat of its primitive lustre. Moses, Christ, and St. Paul testify to this truth.

(*To be continued.*)

ARE YOU A SUNDAY-SCHOOL TEACHER?

If you are, you are engaged in a good work. Yes, it is good, both as acceptable to God and profitable to men. It is good in its direct operation, and in its reflex action. It is not merely teaching "the young idea how to shoot;" but, what is still more important, it is teaching the young and tender affection what to fix upon, and where to twine itself. Nothing hallows the Sabbath more than the benevolent employment of the Sunday-school teacher. It is more than lawful to do such good on the Sabbath-day; it has great reward. Continue to be a Sunday-school teacher; be not weary in this well doing. Do not think that you have served long enough in the

capacity of teacher until you have served life out, or until there is no need of one saying to another, "Know the Lord." What if it be laborious? It is the labour of love, in the very fatigue of which the soul finds refreshment.

But perhaps you are not a Sunday-school teacher. "No, I am not," methinks I hear one say; "I am not a professor of religion—you cannot expect me to be a teacher." You ought to be both; and your not being the first, is but a poor apology for declining to be the other. The neglect of one obligation is no excuse for the neglect of another. You seem to admit, that if you professed religion, it would be your duty to teach in the Sunday School. Now, whose fault is it that you do not profess religion? But I see no valid objection to your teaching a class of boys or girls how to read the Word of God, though you be not a professor of religion. I cannot think that any one gets harm by thus doing good. Experience has shown that the business of teaching in the Sunday School is twice blessed—blessing the teacher as well as the taught. "But I am not a young person." And what if you are not? You need not be very young in order to be a useful Sunday-school teacher. We don't want mere novices in the Sunday School. If you are not young, then you have so much more experience to assist you in the work. Do Sunday-school teachers become superannuated so much earlier in life than any other kind of benefactors—so much sooner than ministers and parents? There is a prevailing mistake on this subject. But you are "married," you say. And what then? Because you have married a wife or a husband, is that any reason why you should not come into the Sunday School? Many people think that as soon as they are married, they are released from the obligation of assisting in the Sunday School. But I do not understand this to be one of the immunities of matrimony. As well might they plead that in discharge of the obligation to every species of doing good. But perhaps you say, "There are enough of others to teach in the Sunday School." There would not be enough—there would not be any, if all were like you. But it is a mistake; there are not enough of others. You are wanted. Some five or six children, of whom Christ has said, "Suffer them to come unto me," may grow up without either learning or religion, unless you become a teacher. Are all the children in the place where you live gathered into the Sunday School? Are there none that still wander on the Lord's day, illiterate and irreligious? Is there a competent number of teachers in the existing schools, so that more would rather be in the way than otherwise? I do not know how it is where you live; but where I live, there are boys and girls enough—ay and too many—who go to no Sunday School. It is only for a teacher to go out on the Sabbath, and he readily collects a class of children willing to attend; and where I reside there are not teachers enough

for the scholars already collected. Some classes are without a teacher; and presently the children stay away, because, they say, they come to the school, and there is no one to attend to them. But I hear one say, "I was once a teacher." And do you not blush to own that you became weary in this species of well-doing? "But I think I taught long enough." How long did you teach? Till there was no more to learn? Till you could teach no longer? Are you dead? If not, you are resting from your labours rather prematurely. This excuse resembles one which I heard of, as from a lady of wealth, who, having for several years been a subscriber to the Bible Society, at length ordered her name to be stricken off, alleging that she thought she had done her part towards disseminating the Bible.

But one says, "I want the Sabbath for myself, for rest and for improvement." And who does not? Are you busily employed all the week? So are some of our most faithful teachers. You ought to be "diligent in business" during the week. "Six days shalt thou labour." "But is there any rest in Sunday-school teaching?" The soul finds some of its sweetest rest in the works of mercy, and often its richest improvement in the care to improve others. But perhaps you say, though with some diffidence you express this objection, that you belong to a circle in society whose members are not accustomed to teach in the Sunday School. Do you mean that you are above the business? You must be exceedingly elevated in life, to be above the business of gratuitously communicating the knowledge of God to the young and ignorant; you must be exalted above the very throne of God itself, if you are above caring for poor children. "Oh, it is too laborious!—there is so much self-denial in it!" And do I hear a disciple of Christ complaining of labour and self-denial, when these are among the very conditions of discipleship? Is the disciple above his Master? Can you follow Christ without going where he went?—and went he not about doing good? Pleased he himself? Ah! I know what is the reason of this deficiency of Sunday-school teachers, and I will speak it out. It is owing to a deplorable want of Christian benevolence in those who profess to be Christ's followers. They lack the love that is necessary to engage one in this labour of love; they have no heart for the work.

Christian reader, beseech the Holy Spirit to guide you in your deliberation; then take a turn in the garden of Gethsemane; stand a while at the foot of the cross of Calvary. Remember who suffered in that garden, and on that cross, for your sake! Remember, the object of the Sunday School is to tell young children of his love in dying for us. Think how you will wish to have acted in the day of his appearing, and throughout eternity—think of this, and then, if you can, refuse to teach henceforth in the Sunday School!—(*Slightly altered from the Sunday-school Teacher's Magazine.*)

LINES COMPOSED IN A CEMETERY.—FROM THE FRENCH OF VICTOR HUGO.

The crowd of men press on their restless race,
 Pursuing pleasure,—oft o'ertaking woe—
 While I, apart from clang and tumult, pace
 The lonely grounds where rest the dead below,
 The silent dead!—Tho' each in silence lies,
 They seem to gaze on me with fixed eyes!
 They know me for the man of solitude,
 Who wanders pensive 'neath the tangled trees;
 Whose soul with sorrow oft hath been subdued,
 And who, by study of his sorrows, sees
 That tho' upon the threshold cares abound,
 In depths of all things reigns a peace profound.
 They know me, and they greet me, as I bend
 O'er monumental stone where ivy cleaves,
 Or time-worn crucifix—and as a friend
 They hear my steps among the fallen leaves—
 They've seen me watch, amid the sombre shade,
 The shadows as they fall athwart the glade.
 They hear my voice—they comprehend its sounds
 Better, oh! noisy crowd of men, than ye!
 The spirit-lyre that in my soul resounds
 And pours unseen its hymns of melody,
 Seems but to swell with song, to earthly ears;—
They know its solemn music is but tears!
 Tho' man forsakes them, nature still is theirs—
 And in that silent garden of the dead
 Where all at last will sleep, the dawn appears
 A glance more heavenly from her eyes to shed,
 A softer song to swell the warbler's breast,
 More pure to gleam the lily's spotless vest.
 'Tis there my spirit lives!—pale roses strewing
 On the lone tombs that, long neglected, pined,
 I wander to and fro—my path pursuing
 Through the thick boughs, whose network I unbind;
 And as my falling footsteps stir the grass,
 The dead are satisfied—and let me pass!
 'Tis there I waking dream! and while I stray
 Amid that dream-like, death-entranced place;
 My eye of thought awakes to brighter day,
 And gazing inward, there can clearly trace
 The image of the outward visible whole,
 Reflected in the mirror of my soul.
 There the ideal visions fancy weaves,
 Float, like a veil, between the earth and me—
 There each ungrateful doubt takes wing, and leaves
 My soul entire, Oh Lord! to faith and Thee!
 I enter proud, erect, unbending, there
 I finish, lowly bending down in prayer.
 As, ere the dawn, her flight the dove doth take
 To some lone rocky crevice, there to find
 The pendant pearly drop her thirst to slake—
 So, to the shadow of the tomb, my mind
 Would fly, to seek the dew distilled on high,
 The Faith, the Hope, the Love, that ne'er will fade or die!—L. R.

FUNDS FOR REMONSTRANT PURPOSES.

MY DEAR SIR,—In making a calculation, which a number of your readers must know to be substantially correct, I find that the Remonstrant Presbyterians of Ulster have, within these sixteen years, expended the sum of £16,000 in building new and repairing old meeting-houses, and in defending their civil rights:—that is, at the rate of £1,000 a year. They were no doubt aided, at various times, by the generosity of their friends of the Presbytery of Antrim, and by several of the Unitarian congregations of England.

That the sum total, which is certainly very considerable, was contributed, in as far as Ireland is concerned, by a few spirited individuals, and not by the body of the people of the Remonstrant communion, cannot be disputed. This should never be the case; nor is it so in poorer churches which could be named. To cure this evil, if such I may call it, and to suggest a mode by which all may contribute in proportion to their means, is the object of the present communication.

As few old congregations are able to bear the expense of rebuilding their meeting-houses, it is natural for them, having in the first instance contributed themselves, to look, in the next, for help from their fellow-believers. If this observation hold good in the case of old congregations, it will be still more so in the circumstances of infant societies; which are generally originated by a small number of inquiring individuals, who have to struggle with a great number of difficulties.

What, then, is the best and easiest method of one Remonstrant congregation giving aid to another, when pecuniary aid is requested and required? In a rich country, such as England, the Unitarians of Liverpool, Manchester, Birmingham, Leeds, London, Bristol, or Exeter, could raise funds in a week for erecting a respectable chapel; but in Ireland, especially in rural districts, the case is far different. But whilst the more opulent members of these churches, and of many others that could be named, contribute liberally in support of their several and respective societies, and in support of the weaker Unitarian societies, there are what are called Fellowship or Congregational Funds, which are made up of *small weekly or monthly contributions*, and from which £10, £20, or £30 can be at any time voted for local or distant purposes.

The question returns, what, in Ireland, is the best and easiest method of preparing ways and means for giving a helping hand to those who are “contending earnestly for the faith which was once delivered unto the saints?” that is, for “the word of God, which is contained in the scriptures of the Old and New Testaments;” and which “is the only rule to direct us—what we are to believe concerning God, and what duty God requires of man.” Is not application for *subscriptions* a good method of raising funds for the purposes in question? No: such a mode is expensive and troublesome; and at best permits three-fourths of the people to escape the application altogether, and thus to roll the burden upon the few who are more easy of access. In extreme cases, a balance may be thus made up; but the main expense should be otherwise defrayed. Of the £16,000 which have been raised within the period I have mentioned, you are well aware that several members of several Remonstrant congregations,—and persons who are in pretty comfortable circumstances,—have never contributed a shilling. Yes, and persons who would not be ashamed to solicit your recommendation of some of their friends to the ministry, in those very societies which have been formed amid intolerance, difficulty, and hardship!

But are not *special collections* an excellent way of giving pecuniary aid to congregations that are in hampered circumstances? No: this mode is well calculated to tax the patriotic members of a congregation, and to

permit the lukewarm to evade the appeals which are made from the pulpit on special occasions. On these occasions it frequently happens, with considerable numbers, that one is not prepared, that another is not willing, and that a third contrives to be absent. In justice it must be told, that some, who are truly generous, do not wish to attend at special collections, because they cannot afford to give what would be expected by their friends and neighbours. Special collections may, like subscriptions, answer very well for helping to liquidate the balance of a large amount; but they never reach the majority of a congregation in raising its proportion of the principal sum required—whether for local or more distant matters.

What mode, then, many of your readers will be ready to ask, would I recommend? I would recommend that families and individuals should contribute to the support and increase of our churches, in proportion to the means with which God has supplied them; for whilst one may plant and another may water, it is God alone who can crown their industry. This can be *easiest, best, and most evenly done*, by weekly or monthly contributions. This “bit-by-bit” method is an accommodation to all who are inclined to give anything; a method which is preferred in the payment of a multitude of sums (witness the Loan Funds), even when the interest charged is more than double of what is usual. If a person have no money this week, he may likely have some the next. He can, at least, according to his circumstances, give a shilling or sixpence when he can spare it; and another can, if his means be more limited, give one-half or one-third this amount.

But some of your readers will further ask, what is a family to do that is numerous, and whose means are not better than those of a single individual who may occupy the next pew in the meeting-house? Let one member of such a family contribute as if for the whole; or let each member give a little, Sabbath after Sabbath, as circumstances shall direct. Whatever mode is adopted, the contribution is *voluntary*; but this mode of contributing now and then, as means shall authorize, is, I maintain, if people be inclined to give at all, the *easiest, the best, and the most evenly*, that can be devised.

If the Remonstrant congregations were *unanimously* to adopt this mode of raising funds, some, exclusive of local expenses, could give, without the least inconvenience, £20; some £15; and some £10 *per annum*, for missionary, building, and such other purposes as might be considered most useful. Generally speaking, such a practice would be but lending so much to friends, who would feel called on to repay the amount, should contingencies render it necessary.

Take, by way of illustration, a congregation, the average attendance of which at public worship is 250; and say that twenty contribute, one Sabbath with another, threepence each; thirty, twopence each; fifty, a penny each; 100, a halfpenny each; and fifty, nothing: the annual amount you will find to be £47 13s. 4d.

By adopting this mode—and no one will say that I have made an unreasonable calculation—almost every individual, however humble, could feel a laudable pride in being able to say that he or she, as the case might be, had contributed to the funds for the erection of this meeting-house, or the support of that association. Much, very much, has been achieved within these twenty years in favour of free inquiry and Gospel truth, and much remains to be done; and each individual of the Remonstrant Churches should silently ask, how much have I subscribed—what time have I spent—what sacrifices have I made—and what am I willing to do in future—to forward the good work?

You will remember that, at the last annual meeting of the Remonstrant Synod, and which was held in Ballymena, a resolution, at the private sug-

gestion of a respectable female of the Remonstrant congregation of that place, was introduced to Synod and passed; and as it gives weight to the matter of this article, I shall quote it from the records.

"Overtured, and unanimously agreed to,—That, in order to facilitate the mode of raising funds for providing suitable books for our Sunday Schools, and giving encouragement otherwise to these useful institutions; also, for giving aid to the dissemination of the Gospel in our native land, free from human articles, which have too often originated prejudices against it—we warmly recommend to all our congregations to *increase* the Lord's-day collections: the surplus, after defraying sacramental and other usual expenses, to be distributed for these and similar purposes, at the discretion of the Session and Committee of each congregation."

This, in my opinion, is an admirable resolution; and, coming from the Synod, it much more claims the attention of your readers than anything that has been advanced in this article by

Your and their Friend,

F. BLARELY.

MONEYBEE, NEAR BELFAST,
January 1st, 1847.

TO THE EDITOR OF THE IRISH UNITARIAN MAGAZINE.

SIR,—In the last number of the *Unitarian Magazine*, after strongly recommending the *People's Dictionary of the Bible* to your readers, you say, "we believe we are correct in stating, that not a single copy has been subscribed for in this country, with, perhaps, the exception of a few in Belfast." I am happy to inform you that there are, at least, five subscribers in the Remonstrant Congregation of Ballymena. This is not a large number; but were other Unitarian societies in the north to come forward, as we have done, in proportion to their means, the present number of subscribers would soon be considerably increased. Fears are entertained that this popular and valuable work must be abandoned from want of support. This is a disgrace to the Unitarian public. Our denomination is acknowledged on all hands to be wealthy, well-educated, and desirous of spreading rational views of Christianity: why, then, do they not come forward at once and support a man whose efforts to elucidate the Scriptures are most praiseworthy? *Nomine mutato*, is Mr. Wellbeloved's neglect at the hands of Unitarians to be repeated?

One word upon another subject. In the December number, p. 384, you directed the attention of your readers to the *Little Magazine of Useful and Entertaining Knowledge*; and you inserted a most touching letter from the publisher. It appears that in the year 1840, with the philanthropic intention of improving the rising generation, Mr. Bradshaw "commenced, entirely on his own responsibility," his unassuming little work. The circulation gradually increased till the sale covered expenses. But from unknown causes there was a reaction; and since the end of the year 1845, the work has been discontinued. The enterprising publisher is in debt for paper and printing; he has a family of seven children entirely dependant on his

efforts; he has on hands a considerable stock of the Magazine, which he sells at the low price of One Shilling per volume, "neatly bound in cloth;" and he "feels that he ought not to continue burdened with the results of an endeavour to serve the public, when he has reason to believe that on making known the case all requisite assistance will be afforded." His expectations have not been realized. His modest and feeling appeal, which should awaken sympathy in a heart of stone, and your strong recommendation of the work to our Congregational Libraries and Sunday Schools, have been unheeded; for about the middle of December, when I wrote for three sets (eighteen volumes), I had a reply stating that mine was the first order. As the parcel was to be forwarded to Belfast as soon as other orders should be received, and as it has not yet arrived, his appeal has evidently been in vain. Have we not here, Mr. Editor, a sufficient answer to your question, "When a person devotes his time and energies to the service of the rising generation, is his only reward to be neglect and pecuniary embarrassment?"

F.M.

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(Continued from No. II. Vol. II. page 70.)

It is a remarkable fact, that at the very time when the Presbyterians of Ulster, who had been Christian freemen for nearly one hundred years, were binding the galling chains of the Westminster Confession upon themselves and their children; and whilst the Non-subscribing Dissenters of Dublin were persecuting the truly illustrious Thomas Emlyn for the crime of religious inquiry, the people of Geneva were engaged in breaking the yoke of Calvinism. In the year 1553, Michael Servetus, an eminent Spanish physician, who had devoted much of his time to the study of theology, was invited to Geneva by John Calvin, on pretence of healing a breach which had taken place between them, on the ground of religious doctrines. Servetus was a Unitarian, and had written strongly against the views of Calvin; in consequence of which that false Reformer had prevailed upon the authorities, at Lyons, to cast his opponent into prison. He made his escape, however, through the neglect or connivance of the keeper, and Calvin was determined to have him placed in safer custody. Accordingly, he feigned deep regret at what had occurred, and requested Servetus to pay him a visit, that he might have an opportunity of proving his respect for so worthy an opponent, and effecting a lasting reconciliation. Being, himself, full of truth and sincerity, the simple

Spaniard entered Geneva with a confiding spirit; but, instead of being welcomed by the right hand of friendship in the home of hospitality, he was seized by the myrmidons of power, and cast into a dungeon! To convict him of heresy, Calvin disgracefully brought forward some of his private letters, and certain portions of an unpublished work, surreptitiously obtained. Anything, however, would have been sufficient; for his condemnation had been previously determined; and the Council doomed an unoffending stranger, who had committed himself to their protection, to suffer at the stake! The fagots were placed at such a distance from the victim, that his death was produced by lingering torture; and John Calvin was present, exulting in the awful spectacle, with the joy of a fiend!

I do not mention these circumstances to cast odium upon my Calvinistic brethren of the present age, but to prove that "the wrath of man worketh not the righteousness of God;" and as a melancholy prelude to the cheering fact, that, in the very city where Calvinism was established amidst flames and blood, it eventually experienced its first and most signal overthrow. For a century, indeed, creeds and persecutions were able to restrain the free expression of opinion; but, by degrees, link after link was struck from the fetters of conscience, until, in the year 1706, Subscription to Human Tests of Faith was publicly abolished, in the city of Geneva, by a solemn decree of the Grand Council of the State. The circumstances attending its abolition are, briefly, the following. Monsieur Jaques Vial de Beaumont, a divine of Neufchatel, being called to Geneva to exercise his ministry, was required to subscribe the usual form of doctrine. This he refused to do, except so far as it agreed with the Holy Scriptures; upon which his license to preach was withheld. He then appealed to the body of divines of that republic, who, after long debates, decided that M. Vial's subscription was satisfactory. From the pastors an appeal was lodged before the magistrates, who determined in favour of the Articles; but the divines who had supported M. Vial brought the matter before the Two Hundred, who adjudged that the following oath should be sufficient:—"I swear and declare, in the presence of God, that I hold the Holy Scripture to be the only rule of my faith, and that it contains, in a very clear manner, whatever is necessary to salvation; and I promise, that I will be conformable thereto both in my doctrine and practice."

The result of this measure was the rapid diffusion of Unitarian Christianity over a considerable portion of Switzerland, Germany, and the eastern provinces of France. "The Continental Society," established in Britain some thirty years ago, "for the revival of Orthodoxy in Europe," mourned over "the awful declension," in these words—"For a long time past, the Seminaries from which all the

Protestant Pastors of France emanate, Strausburg, Lausanne, Geneva, Grenoble, and Montauban, have been decidedly Arian and Socinian. The consequence is, that the French Pastors, with few exceptions, are either Socinians or Arians. Their number is 420 ; and they are, in general, Arians." They also lamented that " the leprosy had spread, in some degree, into Holland, Denmark, and other parts of the north of Europe." The present condition of Protestant Germany is well known, notwithstanding its nominal adherence to the Confession of Augsburg. Not content with the Gospel Unitarianism of Switzerland, France, America, and the British Isles, it has run from the extreme of ancient Orthodoxy into that of modern Rationalism—" having a name to live, whilst it is dead." Thus it ever is with human schemes, which attempt to amend the perfect work of Christ. Vain men build up systems, like the tower of Babel, and imagine that they shall thereby reach to heaven ; but " the Lord comes down and confounds their projects," and the very results arise which their plans were designed to prevent.

The beginning of the eighteenth century was remarkable for " the troubling of the waters." The civil wars preceding and during the Commonwealth—the religious controversies amongst Episcopalians, Puritans, and Presbyterians—the tyrannies of Charles II. and James II.—the Revolution of 1688, and the comparatively tolerant reign of William and Mary—all these had led to the investigation of principles, and to a more correct appreciation of the value of Civil and Religious Liberty. The reign of Anne, therefore, commenced under circumstances unusually favourable to the extension of Christian truth ; and this seems especially to have alarmed the Leaders of Presbyterian orthodoxy in Ireland. Instead of advancing with the spirit of the age, like their brethren of Geneva, from regions of darkness into realms of light, they meanly slunk back into the dungeons from which their forefathers had escaped, and occupied themselves with the contemptible work of forging chains for their own consciences, and those of their children. Hence the persecution of Emlyn, in Dublin, and the imposition of the Westminster Confession, in Ulster. They plainly saw that Calvinism was not strong enough to defend itself on the open field, against the united forces of Reason and Scripture ; and, therefore, they erected ramparts for its protection, and covered them with the artillery of human creeds and legal prosecutions. Still, however, they were not quite secure ; for there were some, even in their own ranks, ardently attached to liberty ; and many honest men who shrunk from imposing upon others a yoke which was galling to their own necks. The authoritative enforcement of the Westminster Confession, therefore, produced division instead of unity : and some young men, having been educated upon the Con-

ment, added to the under current of discontent, by bringing home the liberal and tolerant views of the Continental Churches and Universities. George I. too, had given an impulse to religious liberty, by his noble conduct in relation to the Irish Presbyterians themselves. Previously to the year 1719, *all* Dissenting worship was unlawful, and no dissenter could legally hold property for religious uses. For thirty years, indeed, Dissent had been connived at; but it enjoyed no legal protection. On the contrary, it was liable to grievous pains and penalties, had any been disposed to enforce them. It was therefore an important matter to obtain a *legal* toleration; and this, the Irish Presbyterians sought—suggesting as a condition, “that every Presbyterian Minister should subscribe the doctrinal Articles of the Church of England.” A Bill was accordingly laid before the King, embodying this Provision: but, on reading it, he said,—“These men don’t know what they are about: let them have toleration without any subscription”—and he immediately drew his pen across the Clause! This was a noble act; and fully proves how much King James was superior in Christian spirit to his miserable subjects who sought, even for themselves, merely an imperfect liberty, and were not disposed to grant any toleration at all, to those of their own brethren who failed to adopt their opinions. From the benefit of this act of grace and justice, however, Unitarians were excluded: and it was on the ground of this exclusion, that our Calvinistic Brethren lately wrested their Meeting-Houses from the respectable Congregations of Clough and Killinchy; and had formed a deliberate plan for the wholesale plunder of the entire Unitarians of England and Ireland!

In the early part of the last Century, some events occurred amongst the Dissenters of England, which gave a considerable impulse to the spirit of Christian liberty and free inquiry, in this country. The persecution of Emlyn had given great currency to his Writings; and his heroic sacrifices had created a deep sympathy with the cause which he espoused. As “the blood of the Martyrs became the seed of the Church,” so did the sufferings of Thomas Emlyn become the means of diffusing Unitarian principles, with a rapidity and to an extent exceedingly gratifying. No doubt, the ground was well prepared for the good seed, by the political and religious events to which I have already adverted: and the first place in which it appears to have sprung up was the important City of Exeter, in the Southwest of England. Although generally Independents, in profession, the Ministers of that District had discovered the importance of mutual co-operation; and, in the year 1691, a Body was formed for the purpose of superintending the education of students, licensing preachers, and ordaining pastors. This assembly was denominated “The Exeter Association;” and for a long period exercised considerable in-

fluence amongst the Dissenters of Cornwall, Devonshire, and Somersetshire. At first, it was conducted on liberal principles, and attempted no interference with the liberties of individual Ministers and congregations; but, eventually, like most other Conclaves of Divines, it assumed the power of legislating for the subjects of the Redeemer's kingdom. In the year 1718, there were four dissenting ministers in Exeter; and two of these, Joseph Hallet and James Peirce, were suspected of having adopted Arian opinions. To nip this heresy in the bud, a meeting of the Association was convened; and it was proposed that they should declare against the errors and heresies relating to the Son and the Holy Ghost. Mr. Peirce proposed that they should likewise declare against the errors relating to the Father; because, on that subject, many entertained dangerous views, and uttered blasphemous expressions. This led to a warm debate; but the Assembly closed with declaring "that there is only one living and true God: and that the Father, Son, and Holy Ghost are the one God." The subsequent proceedings are thus detailed by Mr. Peirce, himself.

"The thirteen Trustees then sent for seven Ministers in the country.... They drew up a paper of advice; but we thought they had no more right to draw up tests for us than we had for them. March 4th, they came again, and the four Ministers were desired to meet them; and then the paper was read to us. It consisted of three articles: that with which we were charged was, that the denying the true and proper Divinity of the Son of God, is a sufficient foundation for the people to withdraw from the communion of their Ministers holding it, and contrary to the doctrine of the Holy Scriptures and the common faith of the reformed churches.

"Then it was put to us, whether we owned that the Son of God was one God with the father. I urged them not to be hasty, as the heads of advice of the London Ministers were shortly expected.....I then told them I would own that Christ and the Father were one, because he said so. They asked if I would own they were one God. I answered, if they would turn to the text that said so, I would own it; but would subscribe no tests that were not expressed in Scripture words. Mr. Hallet next refused to give his assent. I told them, that in case they would heal the breach, and hold communion with one another, I should be very glad to be laid aside.

"The next day (Friday), three of the four proprietors of the house, where Mr. Hallet and I preached, took up the keys of the house. On Saturday morning I sent to know what they designed, since I must study if I were to preach. He answered that I might preach an old sermon. Some hours after, I had an answer that Mr. Hallet and I might preach in the little meeting, and Mr. Withers might preach in that near the Bow. On Monday, the 9th, was published a pamphlet, entitled, 'Arius detected and confuted,' &c. charging us with things we do not own.....On Tuesday, the proprietors consulted with the people, and determined that we should have neither of the houses. With much difficulty we procured a place against next Lord's day, where I preached on the evil and cure of divisions, which sermon was printed."

"I am not of the opinion of Sabellius, Arius, Socinus, or Sherlock. I believe there is but one God, and can be no more. I believe the Son and Holy Ghost to be divine persons, but subordinate to the Father; and the

unity of God is, I think, to be resolved into the Father's, being the fountain of the divinity of the Son and Spirit."

Twenty-one Ministers of the Association absolutely refused to sign any declaration of Faith, couched in human language; and many others, of the same mind, declined attending the meeting, in order to escape odium. Mr. Peirce, Mr. Hallet, and Mr. Withers, were ejected by the Exeter Trustees: and before retiring from his charge, Mr. Peirce thus addressed his people, in relation to his right "to declare boldly the whole counsel of God!"

"This liberty let others tamely give up as they please; I do and will insist upon it for myself, as a reasonable creature, a Christian, a Protestant, and a Dissenter. As I pretend not to impose upon others, so neither will I be imposed upon by others. No king, no parliament, no church, no council, no synod, no minister, or body of ministers, shall be acknowledged by me to have any power or rightful authority over me. They may deprive me of my civil liberty, of my estate, of my life; but this liberty, by the grace of God, they never shall deprive me of—to think and speak of the matters of God, and of religion, only in that manner in which I apprehend they are spoken of in the Holy Scriptures by God himself. Tell me not of what Athanasius, or Arius, or what the council of Nice or Rimini have said; but what Christ, and Peter, and Paul, and James, and John have said. I call no man master upon earth."

With a view to heal the divisions which had taken place in Exeter and the neighbouring country, the Protestant Dissenting Ministers of the three Denominations in and about London, viz. Presbyterians, Independents, and Baptists, held a numerous meeting at Salters' Hall, February 19, 1719. The object of this great Assembly was to bring the influence of the metropolitan pastors to bear upon their provincial brethren, in order to effect a reconciliation; but the London peacemakers quarrelled amongst themselves, as to the tenor of the advice which they should offer; and the matter was ardently and ably debated for several days. At length it was moved to insert, in "The Advice," a declaration, "that there are three Persons in the Godhead—the Father, the Son, and the Holy Ghost; and that these three are one God, the same in substance, equal in power and glory." This proposal was negatived, after a stormy debate by a majority of 57 to 53; so that, as it was tartly remarked, the Bible only carried it by four.

In consequence of this vote, the Assembly was split into two parties—the Subscribers retiring to the gallery of Salters' Hall Meeting-House, and the Non-subscribers continuing to occupy the ground-floor. Each party thereupon drew up a separate Advice to their Provincial Brethren; so that the wound, instead of being healed, was only the more inflamed by the contradictory prescriptions of the rival physicians. But, if peace was not promoted, the great cause of liberty and truth was essentially advanced. The very heresy which it was de-

signed to eradicate, only took the deeper root. "The Salters' Hall Debates," like "The Exeter Controversy," and the history of Emlyn's persecution, were published far and wide; and, to those events we are largely indebted for the speedy and permanent establishment of Rational Christianity, in the most important towns and rural districts of England. The city of Exeter, in particular, became the centre of Unitarian Christianity in the south-west; and it still contains one of the finest congregations in the kingdom—richly endowed for the support of worship and education by the enlightened liberality of past generations, instructed by a happy succession of eminent Ministers, and worthily sustained at the present day by the valuable services of Mr. Francis Bishop and Mr. Thomas Hincks—two young gentlemen of great promise, and equally distinguished by ability, zeal, energy, and moral excellence.

About the same period, the Established Church was greatly agitated by a controversy concerning the nature and dignity of the Lord Jesus Christ. The principal advocate of the Arian view, or, as it was then generally called, "The Middle System," was Dr. Samuel Clarke, a most learned and able Divine of the Church of England. Dr. Clarke had cultivated an intimate acquaintance with Mr. Emlyn, from the time of his settlement in London; and there can be no doubt that the opinions of the excellent Dissenter exercised much power over the mind of the eminent Episcopalian. In the year 1712, Dr. Clarke published his celebrated work, entitled, *The Scripture Doctrine of the Trinity*, which created an amazing sensation and alarm in the ranks of established orthodoxy. This able book was assailed by many adversaries, but by none so powerfully as by the eminent scholar and divine, Dr. Waterland. In a short time, all puny combatants left the field, and the public contemplated, with intense interest, the mighty war of the two intellectual giants. The partisans of each, as usual, claimed the victory for their own champion; but the public mind was roused—new views and new interpretations of Scripture obtained currency, and thousands began to see that the doctrines of their creeds and catechisms had no foundation in the Word of God. Dr. Clarke, too, enjoyed the advantage of being a favourite with Queen Anne; and it has been alleged, that she would have made him a Bishop, had she not feared the clamour of the orthodox, of all denominations.

All the events above detailed—the Exeter Discussion, the Salters' Hall Debates, and the Clarke and Waterland Controversy—materially tended to increase the spirit of free inquiry which had been awakened in Ireland by the writings and sufferings of Emlyn. The Ministers of the Synod of Ulster, indeed, had no suspicion of such a condition of affairs. They reposed in perfect security under the protection of their Presbyterian order, their subscription to the Westminster Con-

fession, and the salutary terror inspired by the fate of Emlyn, under the judicial sword of Chief Justice Pynce. Indeed, they were not only secure, but they waxed vainglorious, and ventured to lecture their brethren, in England, with regard to the evils and dissensions which had sprung up amongst them. On the 29th of June, 1720, they addressed the London Ministers thus:—

“In this they lament the differences that had taken place among Protestants, especially of their denomination (meaning at Salters’ Hall), and congratulate themselves on their escape from similar dissensions; and on their falling on such peaceful measures, as, they hoped, would strengthen and perpetuate their good agreement, *as they found themselves in a comfortable situation, entirely out of the strife, and not warmed with the zeal of party.* They then lament the dissensions in London, and express their hope and desire, that they may lay aside their animosities. It appeared amazing to them that the English dissenters had not long ago run into pacific measures (as they had done), as their divisions arose about prudential methods, and matters of an inferior nature; concerning which *difference of opinion ought not—they do not say, to destroy, but even in any degree to lessen charity.* As healing expedients, they recommend frequent and free converse among brethren of opposite sides, and *not to entertain or vent jealousies or suspicions concerning those who differ from them in things which are not the avowed subjects of debate.* Why,” say they, “should there be insinuations of heterodoxy on the one part, or a designed opposition to Christian liberty on the other, when those charges are openly disclaimed by both?”

This peaceable and most tolerant Synod, however, had scarcely concluded its sittings, when that fierce dissension sprung up amongst themselves, which, at the end of seven years, resulted in the expulsion of the Presbytery of Antrim. The circumstances preceding and accompanying that important event, I reserve until next month.

(To be continued.)

SIMPLE THOUGHTS ON EXODUS.

(Continued from Vol. I, p. 305.)

CHAPTER XXIII.

IN the first verse of this chapter the people are solemnly warned never to join hands with the wicked as an unrighteous witness. Oh, Israel! had you laid that command to your heart, and bound it as a frontlet between your eyes, then, in the day when the chief priests sought witness against him who “went about doing good,” they had not found a pretence for crucifying the Lord of Glory; but, lo! *many false witnesses* were found. So do we oftentimes see, from the breaking of one little precept, a tide of evil overwhelm a people! The wise command, “Thou shalt not follow a multitude to do evil,” has been the foundation of various excellent discourses; yet still the broad path is crowded, and few, comparatively, care to walk lonely in the narrow way:

Kindness and justice are strictly enjoined throughout this chapter

under consideration, and that to enemies as well as to friends—to poor and rich alike. Amongst the things enjoined, we observe a warning against receiving gifts. Why? Because a gift perverteth the words of the righteous—blindeth the wise. Here we see it is not a gift to the poor that is spoken of; it is no check to the impulses of a kind and generous nature that is given; but the bribe to the man in power—it is that which *blindeth the wise*. Now, all Eastern people are particularly fond of gifts, and it would be thought an outrage on good manners and propriety for a man to come seeking the notice of the great, or the protection of the powerful, without providing himself with suitable presents, as an acknowledgment of respect for his superiors. On this subject see “Jamieson’s Eastern Manners.”*

Thou shalt not oppress a stranger (see verse 9), *for ye know the heart of a stranger*. Behold the spirit of that injunction of our Lord’s:—“As ye would that men should do to you, do ye also so to them.” In such strokes we feel how the two covenants harmonize, the old and the new—how truly Jesus spake when he said, “I am not come to destroy, but to fulfil.” The institution of the Sabbatical year was a command worthy of *Deity*—as a chain of gold, such a law would bind together the hearts of the poor and the rich!

Verse 13—“And in all things that I have said unto you, be circumspect, and make no mention of the name of other gods; neither let it be heard out of your mouth.” This was a wise and necessary caution to a people who were to be surrounded with idolatrous and ignorant nations. It seems, at first sight, that a Christian people can have little to do with it, but as an interesting record of history. One question, however, presents itself as we write. If no mention was to be made of *the name of other gods*—if there was danger in this, how does it happen, that instead of *danger*, there is *utility*—*necessity* for British youth, as soon as they are able to construe their Latin and Greek, or rather, as soon as they are able to read, to drive from their young minds what little they have, by maternal care, learned of the word of life, and fill their memories with the *names*, with the gross corruptions, with the contemptible fooleries of the ancient gods and goddesses. Doubtless, the wise and the learned know the great benefit that accrues to the world by this early initiating of the young into this path of knowledge. God said there may be danger in it: man says there may not; but ours are *simple thoughts*—we cope not with the learned.

In this chapter we find the yearly festivals appointed, three in number. The following particulars we have drawn from a learned writer:

“Moses instituted eighty-two sacred days. The three great feasts were observed in the dry seasons, and the people all assembled in the courts of

* We cannot allude to this precious and most instructive work without taking the opportunity of recommending it to every young person who has pleasure in his Bible.

the temple. The first was called the *Passover*; it took place in the middle of March, and marked the commencement of the Jewish year; it lasted eight days—the last seven were called the *Feast of Unleavened Bread*. The second feast was the *Pentecost*, so called from its being held fifty days after the *Passover*, and was also called the *Feast of Harvest*, and the *Day of First Fruits*. The third and last feast was meant to commemorate the Jews' dwelling in tents or tabernacles. It was called the *Feast of Tabernacles*, and the *Feast of In-gatherings*, for it was at this season that the fruits of the vine, &c. were gathered in. This feast took place in the seventh month (latter part of September), and lasted eight days, when they lived in tents erected for the purpose; it was a most joyful period. Each individual carried branches of the palm, &c. dancing round the altar, singing Hosanna, amid sounds of trumpets and songs of the Levites, who, seated on fifteen steps, were singing the fifteen songs or psalms of degrees written by David."

Dublin.

M. B.

(To be continued.)

NOTICES OF BOOKS.

Unitarianism Exhibited in its Actual Condition; consisting of Essays by several Unitarian Ministers and others, illustrative of the Rise, Progress, and Principles of Christian Anti-Trinitarianism in different Parts of the World. Edited by the Rev. J. R. BEARD, D.D.

HAVING already expressed our opinion on the merits of this very interesting volume, we now turn to it, for the purpose of making one or two extracts, illustrative of the position occupied by Unitarianism in America. The first essay, written by the Rev. F. A. Farley, of Brooklyn, near New York, is entitled "Congregational Unitarianism in the United States of America." Mr. Farley states his conviction, that Unitarianism in that country "begins within the first half of the eighteenth century." He introduces an extract from a letter written by the venerable Ex-President Adams, bearing date at Quincy, Massachusetts, May 15, 1815, in which the writer says:—"Sixty-five years ago, my own minister, the Rev. Samuel Bryant, Dr. Jonathan Mayhew, of the West Church, in Boston; the Rev. Mr. Shute, of Hingham; the Rev. John Brown, of Cohasset; and, perhaps, equal to all, if not above all, the Rev. Mr. Gay, of Hingham, were Unitarians."

Between the years 1815 and 1821, a controversy, conducted with distinguished ability on both sides, was maintained between the leading Unitarian and Trinitarian clergymen of Boston. This resulted in the rapid extension of liberal opinions throughout the States.

From the following extract our readers will be able to form an idea of the position which the Unitarian Denomination has continued to hold since that period:—

"To go into any full and detailed account of the distinguished divines who have done honour to the Unitarian faith in the United States, would extend this essay too far. The names of Eliot, and Belknap, and Howard; of Freeman, the distinguished instrument for revolutionizing the First

Episcopal Church in New England; of Holley, far-famed for his splendid eloquence, once pastor of Hollis-street Church, Boston, and afterwards President of Transylvania University, Kentucky; of Kirkland, who left the ministry at Church Green, Boston, for the Presidency of Harvard University, of whose preaching one of the acutest and profoundest minds (Chief Justice Parsons) declared, that 'he put more thought into one sermon than other ministers did into five;' and speaking of whose presidency his biographer says, 'no man ever did so much for Harvard University;' of Thacher and Greenwood, his successors in the ministry; and to mention no others in Boston, of Channing, '*nomen præclarum*,' whose fame is too wide-spread to need further notice here; these are all names cherished with reverence and delight to this day, in the city where they ministered, and in the churches which they served. Out of that city, the venerable Barnard, and Prince, of Salem, Abbott of Beverly, Porter of Roxbury, Ripley of Concord, Thayer of Lancaster, and Bancroft of Worcester, with Parker of Portsmouth, New Hampshire, a model man and minister, these have left behind them most precious remembrances.

"To the bench and the bar, our faith has given some of the profoundest and most accomplished judges and lawyers, and the most eloquent advocates; the late Chief Justices Parsons and Parker, of Massachusetts, and Eddy of Rhodes Island—all remarkably learned and profound; Dane, of Salem, author of the Digest of American Law, in nine vols. large 8vo, and of a celebrated ordinance for the government of the territory of the United States, north-west of the Ohio river, so ably drawn, that it was adopted by Congress unaltered in the slightest particular, and of which Mr. Webster said that it 'laid an interdict against personal servitude, in original compact, not only deeper than all local law, but deeper, also, than all local constitutions:—'Samuel Dexter, of Boston, whose fame at the bar was unrivalled; and William Prescott, whose fame was scarcely less, and whose long life extended to eighty-two years, was one of remarkable purity and active usefulness: these are specimens of noble men who adorned our religious communion. At this very moment, the legal profession has its full proportion of able men from our denomination:—Mr. Chief Justice Shaw, of the Supreme Bench of Massachusetts; Mr. Justice Story, and Mr. Justice Wayne, two of the Associate Justices of the Supreme Bench of the United States; and Mr. Chief Justice Cranch, of the United States Circuit Court for the district of Columbia, all are Unitarians. Mr. Webster, second to no man either at the bar or in the senate, and who has shown himself equal to the profoundest questions in diplomacy, and the highest duties in the national cabinet, is a communicant at Brattle-Square Church, in Boston. Other names have been as well known in public life as politicians and statesmen. 'The elder Adams,' who was the immediate successor of Washington in the Presidency of this Union; Christopher Gore, who, under Washington's administration, was appointed, in 1796, one of the commissioners under Jay's treaty to settle the claims of the United States upon the British Government; and at a later period was governor of Massachusetts; and the Hon. Richard Cranch, belong to this list; while the venerable Ex-President, John Quincy Adams, of Quincy, Massachusetts, and two American ministers plenipotentiary at this moment, Edward Everett, at the Court of Great Britain, and Henry Wheaton, at that of Prussia, are of the same faith, and maintain our Unitarian principles with equal fidelity."

"Of men of science, of literary men, scholars, authors, who have done honour to the country, the Unitarian body has furnished its full share. The name of Bowditch, the translator of La Place, a work of itself enough to make his fame immortal, and the author of the Practical Navigation; to whom the distinguished French astronomer, Lacroix, acknowledged himself indebted for the discovery of the comet of 1811, are names which will live as long as the world endures."

indebted, 'for communicating many errors in his works,' is as well known abroad as at home. In the department of history and biography, Belknap, Thacher, Bradford, President Quincy, Tudor, Sparks, Prescott, and Bancroft; of poetry, Bryant, Longfellow, Pierpoint, Sprague, Tuckerman, Lowell, and Mrs. Seba Smith; of mechanical philosophy, the late Dr. Prince, of Salem, Massachusetts; of polite learning and criticism, the editors and chief writers of the *North American Review*, and of the *Christian Examiner*, from the beginning, such as E. Everett, A. H. Everett, Sparks, Channing, J. G. Palfrey, O. Dewey, Walker, Greenwood, Lamson, H. Ware, jun. Sabin, Hillard, Bowen, W. B. O. Peabody; Hedge; in jurisprudence and politics, Fisher Ames, Nathan Dane, Judge Story, W. Phillips. A large list of female writers might be added, prefaced by the names of Miss Sedgwick, Mrs. Follen, Mrs. Lee, and Miss Fuller.

"The contributions of American Unitarians to theology, aside of the sermons of Buckminster, Thacher, Freeman, Colman, N. Parker, Channing, Dewey, J. E. Abbot, Palfrey, and others, are among the most valuable which the country has seen: in controversial divinity, Dr. N. Worcester's *Bible News*; Dr. Ware's (sen.) *Letters to Trinitarians*; Professor Norton's *Statement of Reasons*; Mr. Sparks' *Letters to Dr. Miller, on the Comparative Tendency of Unitarian and Calvinistic Views*, and his *Letters to Dr. Wyatt on the Episcopal Church*; Upham's *Letters on the Logos*; B. Whitman's *Letters to a Universalist*; Mr. Burnap's *Lectures on Unitarianism*, and his *Expository Lectures*; Mr. A. P. Peabody's *Lectures on Unitarianism: in Biblical criticism and literature*, Professor Norton's great work on the *Genuineness of the Gospels*; Professor Noyes' translations of the Hebrew prophets, the Psalms, and Job, with introductions and notes; Mr. Livermore's commentary on the Gospels and Acts; Professor Palfrey's *Lectures on the Jewish Scripture and Antiquities*; Mr. Furness's *Jesus and his biographers*. The entire series of the *Christian Examiner* is a standing monument, to say nothing of the subordinate religious journals of the denomination, of the ability, learning, and piety, of the Unitarian clergy of the United States."

INTELLIGENCE.

BIRMINGHAM BROTHERLY SOCIETY.
THE annual meeting of this society was held on Sunday, January 3d, in the upper vestry of the New Meeting-house, Birmingham, to receive the reports of the several institutions in connexion with the society, and for the transaction of other business. The attendance was very numerous, and the proceedings appeared to create the warmest interest amongst the members. Mr. George Simmons, the president of the society, occupied the chair, and the following is an outline of the reports read to the meeting.

There are four schools belonging to the Unitarian Association, in Birmingham, and the following is a

particular account of the pupils and teachers in each:—

	Males.	Females.	Pupils.	Teachers.
Old Meeting ..	460 ..	122 ..	582 ..	110
New Meeting ..	260 ..	140 ..	400 ..	55
New Hall Hill	218 ..	102 ..	320 ..	45
Domestic Mission, Thorpe-st.	230 ..	161 ..	391 ..	33
	1168	525	1693	243

The accounts of the several libraries belonging to each school, and the number of books renewed and exchanged during the year, were read, and showed that all were in a very flourishing condition, the books having been circulated to the extent of nearly twenty thousand in the course of the year. The libraries are mainly supported by subscriptions of one

halfpenny per week; and the proceeds are expended in purchasing new books. The society feels great pride in this department of its operations, knowing that the benefits arising therefrom are of the greatest importance to the rising generation of this borough.

The savings' club reports the following:—Including the male and female departments, the number of depositors is 789; the amount deposited, £515 5s. 6½d.; the amount repaid, £480 0s. 3¾d. The above does not include the return for the male department of the New Meeting; if information had been obtained from this source, a considerable increase over the previous year would have been shown.

The Brotherly Benefit Society, established in 1798, for the relief of members connected with all the schools, in time of sickness, continues to progress in a satisfactory manner; the number of members is about the same as for the previous year. The subscriptions during the year have been £149 1s. 0½d. and the payments for sickness and funerals, £85 18s. 7d. being a saving upon the subscriptions of £63 2s. 5½d. The amount received for subscriptions has always been more than sufficient to meet the demands on the society, and the surplus and interest of the society's funds have of course continued to accumulate. The amount received and due for interest, on the capital of the society has, during the year, been £194 14s. 1¾d. and the total amount of capital now belonging to the society is £3,244 17s. 3¾d. being an increase of £257 16s. 7d. during the year.

The loan fund, connected with the different schools, continues to prosper; but the funds have not been so much used as in former years. The subscriptions during the year have been £8 14s.; the repayments of loans, £43; the amount lent on loans, £34; total capital, £165 10s. 1d.; balance in hand, £66 15s. 1d.

It is confidently trusted, that the Unitarian societies in the different

parts of the United Kingdom, will establish similar institutions to those belonging to the Birmingham Brotherly Society, which is of immense advantage to large numbers of the industrious classes of Birmingham.—*Inquirer.*

NORWICH.

On the previous Monday, Jan. 4, the twenty-third annual meeting of the *Brotherly Society* connected with this congregation was held at the boys' school-room, when one hundred and nine members were present, and a printed statement of the funds, to the end of 1846, was presented, of which the following is a summary:—

Weekly subscriptions, 1824-46..	£1,150 11 7
Interest	272 7 0
	£1,422 18 7
Allowances:—	
In sickness, 1,674 weeks, £702 5 7	
On death, 20 cases 66 19 4	
	769 4 11
Present fund.....	£653 13 8
Funded members..115..	£604 1 8
Unfunded ditto.... 16..	5 9 0
Candidates..... 12..	3 9 4
Total.....184..	£113 7 0

The Rev. William Mountford, of Lynn, was present, and addressed the meeting, as did also the vice-president, secretary, and other members.

Weekly meetings, for mutual religious instruction, are held every Monday evening; and the Rev. Joseph Crompton, president of the society, having delivered a valuable course of lectures on various branches of natural theology, during the past year, has kindly promised to resume them next week. During the intervals of the lectures, valuable books are read and discussed.—*Ibid.*

INSTALLATION OF REV. C. C. SHACKFORD.

The installation of Rev. Charles C. Shackford as Pastor of the Second Congregational Society in this town, took place on Sunday morning last. The exercises were as follows:

After an appropriate anthem by an excellent choir, HENRY A. BREED,

Esq. the President of the Board of Trustees, addressed the society in the following words, viz:—

"My Christian Friends,—In the exercise of the right of an Independent Christian Society, we have chosen a teacher and pastor. The action of the society in this matter may be known from the record, which the secretary will read."

The secretary of the society here read the correspondence between the Trustees and the Rev. Mr. Shackford. Mr. Breed then proceeded as follows:—

"And now, in the further exercise of our rights, we have met on this the first Sunday in December, to enter into a formal and public recognition of the relation which we have voluntarily assumed. In the full acknowledgment of our responsibility to each other and to God, let us stand up and pledge ourselves to the relation."

The audience then rose, and Mr. Breed, addressing the pastor elect, continued—

"Our Brother,—We thus express our desire to have your counsel, your friendship, your prayers, and your love. We open to you our minds, our hearts, and our homes, and we beseech you to spare none of our sins, and to withhold from us no warning or rebuke. We desire to hear the everlasting truth. We want to know our duties to God and man. We desire to have declared to us the whole counsel of God, and to have made known to us his will as revealed in the Holy Scriptures. We would have you bound by no fetters of creed or denomination, and we would not have you consult our beliefs or opinions. We would form one family, and hope that, through the truth spoken in love, we may grow up into the full stature of men in Christ Jesus, and become as polished stones in the great Temple of Humanity, which is the true Tabernacle of the Lord. And so we welcome you among us, with hope, and trust, and joy."

Mr. Shackford replied as follows:

"I accept your invitation. I accept it in the same spirit in which it has been given, freely, lovingly, trustingly. I desire so to perform the duties of the office that your hope and trust may not be disappointed; and relying upon your encouragement, prayers, and continued co-operation, I devote myself to this work."

Mr. Shackford was then conducted into the pulpit, and the exercises proceeded in the following order:—Chant by the Choir—Reading the Scriptures—Prayer—Hymn—Sermon—Prayer—Hymn—Benediction. The sermon by the pastor was appropriate to the occasion, abounding in liberal and truly Christian sentiment, and was listened to with great interest. We have not room for a more extended notice of it.—*Lynn Pioneer.*

INSTALLATION AT CAMBRIDGE.

On Sunday, Nov. 29th, Rev. JOHN F. W. WARE entered upon the duties of pastor of the Unitarian Society in Cambridgeport. In the morning, the pastor elect was inducted in office by appropriate religious services. The Installing Prayer was offered by Rev. James Walker, D.D. and an eloquent discourse was preached by Rev. Geo. Putnam, D.D. from the text, "Come unto me all ye that labour and are heavy laden, and I will give you rest." The object of the preacher was to show, that there are certain questions of vital importance to the peace and happiness of man, which his unaided reasoning powers cannot answer; among the most important, are those relating to the existence and character of God, and to the future destiny of man. Christianity alone, speaking with authority from above, can answer these questions, and thus impart rest to the human soul.

THE GERMAN CATHOLIC MOVEMENT IN NEW YORK.

Those persons who were in the Tabernacle yesterday afternoon, nor less the hundreds who tried to get in but could not, will agree with us

that the occasion was one of unusual interest. We reached the house a few minutes after two o'clock, and found it rapidly filling; and before three o'clock it was literally overflowing, as we are informed by one who was among the number, that a dense crowd filled the space between the inner and outer doors, and occupied the steps and yard.

The services were adapted to produce this intensity of interest. A number of German Roman Catholics, about two hundred, we understand, assembled there for the purpose of making a public recantation of the Romish faith, and of most, if not all, of the rites and ceremonies of the Romish worship; and as publicly to adopt, in lieu thereof, a faith and worship essentially Protestant in character. Though they take the name of "German Catholic Church," their doctrinal creed and Church constitution approach, in all important points, the doctrines and organization of what are known as "Congregational" Churches.

This reformation has been effected by the instrumentality of Rev. Mr. Giustiniani, who conducted the services. An overture was performed on the organ and a chant by the choir, and a hymn in German was sung by the members of the Church, after which two young men of intelligent appearance came from the pews and presented a Bible to their pastor, Mr. Giustiniani, who on receiving it addressed them in German and the audience in English, with much feeling, solemnly promising "before high Heaven and the hundreds before whom he stood," to teach his people the truths therein contained, and to preach with all fidelity "Christ and him crucified." This brief ceremony wrought a powerful excitement throughout the house. — *Christian Register*.

LIBERAL SENTIMENTS OF WESLEY.

In a letter on occasion of the conversion of a friend from the Protestant faith to the Catholic, he says,

"I doubt not both _____ and you are in trouble, because _____ has 'changed his religion.' Nay, he has changed his *opinions* and mode of worship, but that is not *religion*. Religion is quite another thing. It is faith working by love, producing righteousness, peace and joy. It is happiness in God, in the knowledge and love of God. It is a heart and life devoted to God. It is communion with God the Father, and [with] the Son. It is the mind that was in Christ Jesus, enabling us to walk as he walked. Now either he has this religion, or he has it not. If he has, he will not finally perish, notwithstanding the absurd, unscriptural opinions he has embraced, and the idolatrous modes of worship."—Vol. 10, p. 312.

Of Pelagius he says, "By all I can pick up from ancient authors, I guess he was both a wise and a holy man; that we know nothing but his name, for his writings are all destroyed." So of the heretics of an earlier age—"By reflecting on an odd book which I read, I was fully convinced of what I had long suspected—that the Montanists in the second and third centuries were real scriptural Christians." —Journal, Aug. 1750.

He prefaces the life of Thomas Firmin in his magazine with these words—"I was exceedingly struck at reading the following life, having long settled it in my mind, that the entertaining wrong notions concerning the Trinity, was inconsistent with real piety. But I cannot argue against matter of fact. I dare not deny that Mr. Firmin was a pious man."—Southey's *Wesley*, vol. 2, p. 89.

Of a heathen philosopher he thus speaks—"I read to-day part of the *Meditations* of Marcus Antoninus. What a strange emperor! and what a strange heathen! giving thanks to God for all the good things he enjoyed; in particular for his *good inspirations*, and for twice revealing to him in dreams things whereby he was cured of otherwise incurable distempers. I make no doubt but this

is one of those many who shall come from the east and the west, and sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven."—*Journal*, Oct. 1745.

The following, in regard to *Calvinism*, may possibly be regarded by Calvinists as *not* quite so Catholic. Concerning the Calvinistic doctrine of God's passing by, in his sovereignty, all save the elect, he says, "I could sooner be a Turk, a Deist, yea, an Atheist, than I could believe this. It is less absurd to deny the very being of God, than to make him an almighty tyrant."—Vol. 10, p. 201.

Again. It "destroys all the divine attributes at once. It overturns his justice, mercy, and truth. It

represents the Most High God (he that hath ears to hear let him hear), as more cruel, false, and unjust than the devil! This is the blasphemy clearly contained in the horrible decree of Predestination. Here I fix my foot. On this I join issue with every asserter of it. But you say you will prove it by Scripture. Hold! Prove what? That God is worse than the devil? It cannot be. Whatever the Scripture proves, it never proves this. Whatever it mean beside, it cannot mean that the God of truth is a liar, that the judge of the world is unjust. No Scripture can mean that God is not love—that is, whatever it prove beside, it cannot prove Predestination."—Vol. 6, p. 122.

OBITUARY.

DIED, 24th January, at her residence, Donnycarney, near Dublin, aged 59 years, Isabella, wife of Mr. Edward Gaskin, of College Green, and daughter of the late Mr. James Hawthorne Grier, wine-merchant, of Moore Street. Her father was a native of Downpatrick, and, at an early age, strongly impressed with the great principles of civil and religious liberty. He was a firm upholder of the rights of conscience, and of the right of private judgment in matters of faith. On his settling in Dublin, he became a member of the Nonsubscribing Presbyterian Congregation of Strand Street, then under the pastoral care of the late Rev. Dr. Moody. His daughter inherited all his principles, and educated a numerous family in the same faith, continuing to the last a steady member of the abovenamed congregation.

It is only due to the memory of this excellent lady to state, that she was a tender and affectionate wife and mother, a kind friend, and a benefactor to the poor. Her loss is deeply felt by her sorrowing family and friends.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

NOTICES TO CORRESPONDENTS.

WE have received a communication from "A Unitarian Layman," requesting to know what reasons the Rev. J. Scott Porter assigns "for supposing Trinitarians not to be idolaters." The writer states that Mr. Porter's belief on this point had been at one time similar to his own, but that he (Mr. Porter) "changed it without assigning any reason." The "Layman" is of opinion that the cleric should publish an explanatory paper in the *Magazine*; but we beg to say, that we would consider a controversy on this subject very unnecessary and unprofitable. Mr. Porter requests us to state, that if the "Layman" will address to him a private note through the post-office, and append his name, he will readily enumerate his reasons for the change, not by way of controversy, but simply to satisfy our correspondent's curiosity.

The valuable contributions signed "J. M." have been received. They will be published as soon as possible.

The poetry of "J. A. D." is exceedingly interesting and good. We hope to be able to publish it next month.

It is requested, that all communications intended for insertion in the *Irish Unitarian Magazine*, will be forwarded, not later than the 10th of the preceding month (if by post, prepaid), to the Rev. George Hill, Crumlin, County Antrim; and books, &c. for review, to 28, Rosemary Street, Belfast.

THE

IRISH UNITARIAN MAGAZINE.

NO. IV. APRIL, 1847.

VOL. II.

NOTES OF THE MONTH.

THE WANE OF CREED WORSHIP.—We are able to direct our readers' attention to certain gratifying indications, that many who have hitherto submitted to *man's* authority, in religious matters, are determined to assert that "liberty wherewith *Christ* has made them free." The all-enclosing, sectarian crust has been effectually shattered, and the light of gospel truth is streaming gloriously in, "to cheer the strife for liberty," and to teach men that "unity of the spirit" is infinitely better than uniformity of opinion. The *first* proof of this delightful truth which we shall mention, is, that among many Roman Catholics there exists, already, a considerable degree of sympathy with the movements of the "German Catholic Church." This sympathy has been very unequivocally expressed in the city of New York, where a congregation has been organized, on the most liberal Christian principles, and consisting of upwards of *two hundred* members, who have seceded from the Romish communion. This society has been fostered, principally, by the Rev. Mr. Guistiniani, who was formerly a Roman Catholic priest of the order of St. Francis. We may form a pretty accurate idea of the *extent* to which these people have reformed their religious principles, from the following declaration which they have recently published :—

I.

We reject the following :—

1. The doctrine, that the Pope is the visible head of the Church, standing in the place of Jesus Christ; and we repel in advance all concessions which may possibly be made by the Hierarchy to subject the Free Church again to her yoke.

2. We reject the doctrine, that by ordination there is conferred upon the priests any special elevated dignity above the laity, and that by virtue of the same, authority is given them over faith and doctrine, over the consciences and opinions of men.

3. We reject the constrained celibacy of the clergy, as an ordinance not founded upon the Holy Scriptures, but rather a contrivance devised by the popes for their domineering purposes.

4. We reject auricular confession.
 5. We renounce the invocations of saints, the worship of relics and images.
 6. We reject indulgences, fasts, pilgrimages, and all such *hitherto appointed church regulations, which can only lead to an empty self-righteousness.*
 7. We reject the doctrine of purgatory.
- But we freely profess the following well-established tenets of the Gospel:—

II.

1. We believe in God the Father, who through his Almighty Word created the world, and rules it in wisdom, righteousness, and love. We believe in Jesus Christ our Saviour. We believe in the Holy Spirit; a holy, universal, Christian Church; the forgiveness of sins, and life everlasting. Amen.

2. We assign to the Church, individually, the duty of bringing the import of our faith to a *living Christian development adapted to the times.* [There is progress in this.]

3. *We allow entire freedom of conscience, the free investigation and interpretation of the Holy Scriptures, with no recognized external authority; we abominate especially all coercion, all hypocrisy and lying, and therefore find in the diversity of views and readings of our doctrinal basis no ground for division and denunciation. We hold our creed subject to a deeper scrutiny of Holy Scripture, founded on the development and influence of the Holy Spirit.*

4. We acknowledge, on the authority of Scripture, only two sacraments, instituted by Christ, *Baptism and the Supper*, as Church institutions in the spirit of the gospel; *Confirmation* (reception into the congregation by a confession of faith on arriving at years of discretion; the laying on of hands with prayer) *die Busse*; *Repentance* (prayer for the forgiveness of sins); *der Priesterwiche* (ordination, laying on of hands with prayer); *Marriage* and preparation for death (with prayer).

5. Baptism shall be administered to children, with the expectation that it will be followed by a ratification of the confession of faith (confirmation) on their arriving at years of discretion.

6. The Lord's supper shall be partaken of by the congregation as it was instituted by Christ, in both kinds.

7. We recognize marriage as a holy, binding rite, and retain for it the Church's blessing; yet we acknowledge no other conditions and limitations than such as are fixed by the laws of the state.

8. We believe and declare, that it is the first duty of the Christian to manifest his faith by works of Christian love.

We find it is asserted, in some Orthodox quarters, that this movement has been guarded against—what are called *the errors of Ronge*, and that the German Catholics of New York retain their belief in the Trinity. We have only to say, that if Trinitarians can find the doctrine of the Trinity in the above declaration of faith, *they are much more easily satisfied than formerly*, and their demands, in this respect, *vastly moderated.* For our own part, we look upon the declaration put forth by the Reformers of New York, as much more in accordance with the views of Unitarians than Trinitarians. Whatever may be their peculiar opinions, however, on this point, they have taken a decided step in the proper direction: they have disenthralled themselves from the yoke of human authority; they have repudiated priestly domination of every kind; they have declared against creeds and creed-making; and, as Unitarians, we are perfectly satisfied with their progress, *for so far.*

The *next* illustration we derive from a different quarter, but it is equally gratifying and important. The Rev. Charles Beecher, an Orthodox Presbyterian clergyman, and son of the well known Dr. Beecher, of America, was appointed to preach at the Dedication of a Presbyterian Church in Fort Wayne, Indiana, and he embraced that occasion of delivering two excellent discourses on the subject, "*The Bible a sufficient Creed.*" He conducted the argument exactly as a Unitarian would have done, and just in such a manner as will tell powerfully, among his own people, against the creed-system. A Unitarian newspaper, in Boston, has printed the two sermons entire, and a large impression was struck off at the same office for distribution. Let us hear, then, what this distinguished *orthodox* minister has got to say on the subject of human creeds and confessions of faith:—

"There is nothing imaginary in the statement that the Creed Power is now beginning to prohibit the Bible, as really as Rome did, though in a subtler way. During the course of seven years' study, the Protestant candidate for the ministry sees before him an *unauthorized statement, spiked down and stereotyped, of what he must find in the Bible, or be martyred.* And does any one, acquainted with human nature, need be told, that he studies under a tremendous pressure of motive? Is that freedom? "The liberty wherewith Christ maketh free?" Rome would have given that. Every one of her clergy might have studied the Bible to find there the Pontifical creed on pain of death. Was that liberty?"

"Hence I say, that the liberty of opinion in our Theological Seminaries, is mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or the Methodist, Baptist, Episcopal, or other Evangelical handcuff. Hence it has secretly come to pass that the ministry themselves dare not study their Bibles. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, *they dare not show their people what they find there.* There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them. * * * * *

"Thus are the ministry of the Evangelical Protestant denominations, not only formed all the way up, under a tremendous pressure of merely human fear, but they live, and move, and breathe, *in a state of things radically corrupt*, and appealing every hour to every baser element of their nature, to shut up the truth, and bow the knee to the power of apostacy."

PROGRESS OF UNITARIANISM.—We always look with interest and pleasure to the arrival of news from our denomination in America. Our brethren, on the other side of the Atlantic, are unwearied in their efforts to make their principles felt and appreciated. The results of their zealous exertions are, in most instances, highly gratifying. The Unitarians are advancing rapidly as a sect; and what is still better, their views and sentiments prevail, to a very great extent, among the members of other denominations. We are pleased to mark the following *admissions* in reference to this subject, in the columns of the *Presbyterian*, a leading *orthodox* journal, in the United States:—

"There is too much truth in the remark, that many, professedly orthodox, are unwittingly aiding the cause of Socinianism. The views of atonement, taught in a celebrated theological seminary in New England [Andover, we presume], but not confined to the region or church with which it is associated, are in a very slight degree better than Socinianism, and are unquestionably an advance towards that system. We are not at all surprised that Unitarians should exult in the propagation of such theories, or that it should hail them as pioneers of a still more thorough disclaimer of the distinctive peculiarities of orthodoxy. If the persons referred to, do not speedily resume 'their armour of proof,' the good old-fashioned doctrine of atonement, *they may as well give up the battle.* They fight uncertainly, as one that beateth the air; and while they deny Unitarianism, it, in turn, smiles on them, *as efficient auxiliaries.*"

Just so; Unitarianism is willing to relinquish its *name*, and whatever else may be deemed *peculiar* or *sectarian* in its system, so soon as reasonable and scriptural views of Christianity become generally known and properly valued. When other denominations begin zealously to do *our work* (and some have already begun) under other names, and perhaps with greater efficiency, our motto will be "forbid them not." Indeed, from the spirit which breathes from the best orthodox literature of these times, we are beginning to feel that "our occupation," as advocates of Unitarianism, is almost at an end, and that able and zealous friends, in other churches, are prepared to share the responsibilities and blessings of aiding in the spread of liberty and truth. A writer in the Methodist (American) Quarterly Review, for October, employs great eloquence and learning in proving that the Calvinistic view of the atonement is *unscriptural, unphilosophical, and irrational!* When we hear it asserted, that Unitarianism is passing away, the statement conveys this gladdening truth, that its *peculiar work* will soon be accomplished, and its warfare at an end. Its *principles* will continue to spread and circulate so long as the gospel of Christ endures.

MODERN ORTHODOXY.

BY M. A. COQUEREL.

SECTION VI.—THE GRACE OF GOD.

(Continued from No. III. Vol. II. page 90.)

Our sixth general principle is thus announced (see I. U. M. vol. I. page 170)—"We believe in the necessity of God's grace to aid our efforts; but we repel every doctrine which, directly or indirectly, either denies, or in any way infringes upon, the moral liberty of man."

This article of our creed embodies two particulars, most closely allied, viz. the action of God's grace upon the heart of man, and the fact that the operation of this grace does not interfere with man's liberty. There is no occasion to dwell long upon the first. No

church, with which we are acquainted, denies the necessity of God's grace in the work of conversion and sanctification, a necessity arising from the admitted fact that man is a sinner : it is only when we are required to follow the operations of this grace into the details of ordinary life, or the private recesses of the soul, and to place them in clear opposition to the free agency of man, that a serious diversity of opinion presents itself. If we are required to give a precise and satisfactory definition of grace, and to define its mode of operation upon the heart, we betake ourselves to Holy Scripture, and preserve with it a calm and profound silence. Is there in the word of God any definition of the grace of God ? We know not any. The operations of grace are no more explained than the mode of creation. They are everywhere taken for granted as admitted facts. They are everywhere visible in their aids and appliances, in the prayers which they prompt, in the tears which they sanctify, in the triumphs which they secure : they are nowhere visible in outward agency or external control. Grace in the spiritual is like light in the physical world : it fills the same office, and pursues the same path. Without the genial influences of light, there would be neither animal nor vegetable life ; all would languish, wither, and die. Without the aids of grace, a like result would follow in the moral world. Man would remain immeasurably distant from the perfection he ought to attain, and the salvation to which he is destined to arrive : he would have "a name to live," while in reality dead ; his progress would be continually interrupted, and be no longer in a right way or just direction ; humanity, falling back continually upon herself, would find herself without refuge and without succour. Yet, manifest as are its effects, no one has yet succeeded in defining light ; even Newton, who decomposed its rays, left its nature unexplained ; nor has theology succeeded in explaining grace, although she has also invented prisms and devices through which to regard it. Better, therefore, to rest content with a knowledge of its results in the heart and life of the Christian !

The silence of Holy Scripture upon the nature of grace, though so explicit upon the subject of doctrine, a silence which eludes inquiry and baffles curiosity, has given occasion to divines to introduce into the discussion of this topic an extra amount of vague and mysterious verbiage. It is quite an ordinary circumstance to meet with weak-minded persons, easily carried away by meaningless fluency or wild speculation, who listen with delighted attention to long sermons, prayers, or conversations, where a torrent of words conceals an absolute poverty of thought ; who take for granted that the grace of God is a sort of mysterious emanation from his nature, which the

Christian receives as a ray of light, or breathes as a perfume—some sudden and vapour-like influence which falls from above, some gush of Heaven's magnetic fluid, which envelops and subdues us in a moment! These absurd and mean conceptions of a subject so holy and sublime, are the offspring of a disordered imagination and not of a healthy faith—abortive efforts of an excited fancy, attempting to depict that which reason and revelation have left undefined. Like the glory which the old masters represent descending from the sky upon the heads of expiring martyrs, such descriptions of grace may be imaginative, but they are not scriptural. For ourselves, if we could overlook the difficulty of giving any idea of grace to those who have not felt it, and forget that those who have felt it have no need of such an explanation, we should say, that the grace of God in the religious world, is like the providence of God in the physical world. We should designate it, the providence of the intellectual and moral worlds, everywhere existing, everywhere operating: a universal agent, converting everything into an instrument of sanctification, and rendering every circumstance of life a means of leading the Christian to holiness and truth. The fall of an apple awoke the slumbering genius of a Newton, and called into being an idea which revealed the law of universal nature. By a means still more minute, may the grace of God operate upon the soul of man, and disclose to it the truths of the eternal world.

The aid of God's grace is never given so as to interfere with, nor to destroy, the free agency of man. Every penitent who cries to Heaven for aid, will find God's promise amply realized, "My grace is sufficient for you;" but that grace will not be a substitute for the efforts nor the responsibility of the Christian.

No subject has been a more fruitful source of debate and controversy, no subject has been more satisfactorily determined, no point has been more completely set at rest by the rules of philosophy, the precepts of morality, and the authority of revelation, than the free agency of man. There remains no possible excuse for the denial of this truth; the jocose incredulity of Bayle, the serious doubts of other writers, are equally misplaced. In fact, we think the best course to pursue is to decline any farther discussion of the matter; and leaving those at liberty to regard themselves as mere machines who wish to do so, we pass to discussions of more interest and utility. We are not afraid that a truth such as the doctrine of man's free agency, which has triumphed in the arena of reason, will fall in the arena of faith. We have no apprehension that, having passed safely through the rocks and shoals of false philosophy, it will be wrecked upon the breakers of Calvinistic grace or predestination! Divines may tell men that

they are predestined by an irrevocable decree to an eternity of happiness or misery ; they may require them to sign a confession of faith, as the guarantee of salvation, which prescribes the same belief ; but, nevertheless, men will not believe either them or the creed : they cannot do so ; they cannot believe that the grace of God will constrain, compel, and oblige them against their own will, to repent, to be converted, and to be saved !

They will not believe this, because they *feel* it is untrue. They feel themselves, alas ! but *too* free to transgress the laws of God ; and the conscience of every man who sins, tells him but too distinctly that he has sinned wilfully ; and when a duty has been performed, conscience equally assures him that it might have been neglected.

They will not believe this, because free agency is as much God's gift as grace ; and the Almighty is not a capricious tyrant who takes away with one hand what he gives with the other. He will not bestow one faculty to neutralise another.

They will not believe it, because, if grace is irresistible, it destroys free agency ; it renders man virtuous in spite of himself (the reader will excuse the contradiction in terms we are thus obliged to employ). It is no longer man who acts, it is God who thinks, and wills, and speaks ; it is God who obeys himself, and in prayer addresses himself ! Man becomes a mere passive instrument—a spring which alone acts on the pressure of some external force. But in thus making God the direct agent of every virtuous act, the theologian forgets that he makes him also the direct author of all sin. If God's grace is the source of all virtue, it is no reproach to man that this grace is not everywhere active, a consideration to which we shall subsequently revert.

Finally, they will not believe it, because all the arguments which have so triumphantly established the free agency of man, on moral grounds, are equally conclusive when applied to the question of constraining grace. It matters not whether he be deprived of his free agency, by the loss of reason in the vigour of life, or the approach of second childhood in the imbecility of age, or by the power of an *irresistible* temptation to sin, or by the constraint of an irresistible impulsion to virtue—the means differ, but the result is the same. All consciousness of God or evil has ceased ; the praise of virtue and the reproach of vice have ceased with it. A forced holiness is not holiness : the angels of God themselves are holy, only because God leaves them free to fall. There can be no honour in aspiring to heaven, unless there be some risk of sinking to hell ! The grace of God may be an aid, but not a force ; the free agency of man is a reality which grace cannot annul.

What a magnificent and touching idea does this representation of God's grace, and man's free agency, give of the providence which rules, and the divine love which blesses mankind. The virtue of man is always aided, his freedom of action always respected; and we have the guarantee of infinite wisdom, and infinite love, that while our weakness is assisted, our rights are preserved. How consistent are such views with the manifest purposes of the Creator, with the destinies of humanity, with the perfections of God, with the faculties of the soul. Free agency is a counterpoise to grace, as grace is to natural infirmity; and true Christian faith pours an equal light on both, showing how the feebleness of humanity is capable of virtue, and privileged with responsibility.

There remains but one point to which we desire to advert in connexion with this subject; one which may be ranked among the most dangerous illusions of religious pride. From this doctrine of the absolute corruption and incapacity of man for good works, thoughts, or prayers, and that salvation is the work of grace alone, has arisen a notion (which, we must admit, is a fair and logical deduction from such premises), that divine grace operates instantaneously, renews in a moment the whole moral being, and, in the twinkling of an eye, changes the scoffer into a Christian, and the sinner into a saint! This doctrine appears to us as little reconcileable with the faculties of man as the perfections of God; and nothing in the gospels, nor in the history of the primitive church, seems to countenance the belief in such sudden conversions. As to the examples which have been quoted from the evangelists, we contend that, however interpreted, they must be regarded as exceptions, and are perverted, if employed as the basis of hope to the unawakened and lethargic sinner. But even these examples, we believe, are not rightly interpreted, and, did time permit, we could prove our assertion. The gospel history everywhere narrates the slow and progressive advance of humanity towards truth and holiness; it speaks of men gradually becoming conscious of the importance of the truths proclaimed by Christ; of hearts slowly awakening to prayer, and becoming, by degrees, familiar with enlarged and charitable views; of "the smoking flax being fanned into a flame," and "the bruised reed" in time recovering its elasticity, of the grain of mustard seed growing into a mighty tree, and the believer as "not having already attained" perfection, but "rendering faith to the things that are before." This regular progression towards truth and holiness, is especially noticeable in the lives of the apostles. For three years they were intimate with the Saviour, yet no sudden illumination nor conversion is narrated of them. Even after their Lord's resurrection from the grave, they still expect his reappearance

amid the triumphs and glories of a temporal kingdom. They are still far from entertaining correct views, and have much to learn: nor does the day of Pentecost itself perfect their knowledge. The admission of the Gentile nations into the fold of Christianity was long afterwards a subject of controversy and dispute!

We are far, however, from wishing to deny, that unexpected and important events may occur in the life of man, which may give a new strength, or direction to the sentiments and feelings, and open the heart to the favourable operations of divine grace. We are far from denying that the worldling and sinner, in a course of frivolity or vice, may by the shock of a misfortune, or the awakening suddenness of a death, be impressed with a virtuous resolution, or roused to a consciousness of duty. But that grace in such a moment can effect a thorough conversion of the heart, to us appears impossible. A complete change of heart is, to our apprehension, a work too important to be thus hurriedly accomplished; the Christian religion is of an extent too great to be comprehended by such a passing glance. No! nothing is precipitate, nothing is hurried in the operations of nature; nor are the laws which regulate the development of mind, whether in the individual or the species, an exception to the course of providence. Divine grace acts with a gradual and persuasive force, not by sudden impulse or interrupted effort. Conversion is the work of the whole life, and ends only with consciousness and reason.

CALVINISTIC REPRESENTATIONS OF THE CHARACTER OF GOD CONTRASTED WITH THE TEACHINGS OF SCRIPTURE.

BY THE REV. W. GLENDY.

(Continued from page 365, No. XII. Vol. I.)

BUT the character of God will appear still more deeply implicated, when we take into account the number and situation of those, who, according to the Calvinistic Trinitarian, are consigned to endless misery. Now, it will be admitted as an undeniable principle, that in a mixed state of good and evil, in proportion to the means which any being possesses, and the extent of his mercy, benevolence, and forgiveness, will be his anxiety to alleviate suffering, his delight in promoting happiness and improvement; and the satisfaction he must feel in overlooking offences, or in being reconciled to the offender: and this we would expect most of all in God. On the other hand, the more revengeful, malignant, and cruel any are, the more enjoyment they have in producing or witnessing the greatest extent of misery and suffering, or fostering and encouraging strife and conten-

tion : our own experience teaches us this truth. But we are told, (Con. chap. 3) that by the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others ordained to everlasting death. Those thus predestinated are particularly and unchangeably designed ; and their number is so certain and definite, that it cannot be either increased or diminished ! All elected to life are infallibly certain of salvation ; all foreordained to death must inevitably be damned. No vice or crime can endanger the eternal happiness of the one ; no holiness or virtue prevent the endless misery of the other. Those reprobated by God's eternal decree, however anxious to please him, or obedient to his will, can never obtain his favour or approbation.

But election means choice ; and in order to choose, there must be some ground of preference. Folly may, but wisdom, whether finite or infinite, cannot act capriciously—cannot choose where there is no difference, no ground for choice. This is the case here. All mankind come into the world in precisely the same state by nature ; they are all equally the creatures of God ; they are all equally the enemies of God. From their original corruption, “ they are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, and that continually.” Con. chap. 6. Cat. 25. Had a few been less tainted and corrupted than the rest, chosen they might have been ; but where there is no difference, there can be no choice. But as all mankind are thus by nature in a state of perfect equality, and God cannot act capriciously, he may have selected the elect because he foresaw they would live more godly, act more wisely, improve beyond others the gifts of divine grace and goodness, freely and graciously bestowed upon them. Upon this ground Abraham is peculiarly favoured and blessed of the Almighty : “ For I know him, saith God, that he will command his children and his household after him ; and they shall keep the way of the Lord, to do justice and judgment.” But the Calvinist thinks differently, for he declares that, “ those predestinated unto life are elected without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving God thereunto.” To use one of their own phrases : “ Those who are elected unto everlasting life are equally hell-deserving sinners with those who are reprobated,” “ passed by, and ordained to wrath, for the praise of God's glorious justice.” Here, then, is a God “ who has respect of persons,” by bestowing favours upon some which are withheld from others, who are as good and as deserving as those upon whom the favours are conferred ; or who makes a capricious choice, where there is no possible grounds of preference. And yet a very high authority has told us,

“God is no respecter of persons, but in every nation he that feareth him and worketh righteousness,” not he that is capriciously elected, “shall be accepted of him.”

But we are told an election, choice, did take place; and as God is boundlessly benevolent, infinitely good, gracious, full of compassion, and delighting in mercy, we naturally conclude, that by far the greater part of the human race will be elected by him, and admitted into everlasting glory and blessedness. To this even common justice would lead: for since all are equally guilty and corrupted, and therefore equally unfit for happiness, and undeserving of it, all should have equally the means afforded them of being happy or miserable; and still more from his boundless benevolence: for if some must be sacrificed, made victims of wrath, as an example to others, and yet they can be no example, it will only be the few that are punished, the many will be rescued from destruction. But we are mistaken. Such is not the God of the Trinitarian; and, accordingly, the Calvinist delights to ask, with some of old, “Lord, are there few that shall be saved?” And, according to him, the redeemed are indeed a little flock. And if we are to estimate the power of a monarch, the dignity of a sovereign, or the glory of a conqueror, by the greatness of his triumphs, the number of his subjects, and the extent of his conquests, then, according to the Calvinist, is the devil every way the superior, and more triumphant monarch than the Lord Jesus. On this otherwise mysterious subject, the Calvinist affords us sufficient data for clear and accurate calculation. The Con. chap. 10, after stating, infants and persons, incapable of being called by the outward ministry of the word, if elected, will be saved; but that others, not elected, cannot be saved, adds: “Much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion which they do profess; and to assert and maintain that they may, is very pernicious, and to be detested.”

Let us here pause for a moment, and think of the countless millions which, even since the commencement of Christianity, this single sentence, without compunction or remorse, consigns to never-ending misery and torment. There was a time when the whole Christian community was assembled in an upper room; there was a time when the number of the names was one hundred and twenty—it was this few—that upper room to heaven, and all the other millions of earth to hell. “Men not professing the Christian religion, *cannot be saved in any other way whatsoever.*” What! not the Jews, the chosen people of God, yet from whom he withholds his grace?—believing their own law to be what God declares it, an “everlasting covenant,”

adhering with unshaken firmness to the faith of their fathers, "framing their lives according to the precepts of that law" which they had received from Moses, living in the practice of righteousness, and observing the statutes which God, of old, had given to prepare men for heaven—can they not be saved? No; "and to assert and maintain that they may, is pernicious, and to be detested." What! not the Mahomedan, whom "God blinds and hardens,"—whom he "exposes" to the errors and delusions of a false prophet; yet, in the midst of all their blindness and darkness, maintaining the most sincere and fervent piety for Jehovah—"diligent to frame their lives according to the precepts of that religion which they do profess," and with a firm and unshaken belief in predestination which puts the Calvinist to shame—will not his orthodoxy in this momentous and fundamental doctrine save him? No; he too must be damned. But the poor, ignorant, benighted heathen—he on whose ear the glad tidings of salvation never fell, whose eye was never cheered with the glorious light of the gospel, to whom the good news of a Saviour was never proclaimed—he who sits in darkness, and the regions of the shadow of death, without God and without hope in the world—shall he too be damned? and for what? Because he has not believed. "But how shall he believe except he hear? and how shall he hear except there is a preacher?" But though to him that preacher never came, "yet he, having no law, became a law unto himself, doing by nature the things contained in the law," his own untutored mind leading him to the practice of many of the duties of Christianity—its mercy, humanity, compassion—its truthfulness, integrity, uprightness, in a way that should put to shame the hard, unfeeling heart of those that damn him. Must he be consigned to endless perdition, because he did not believe on him of whom he had never heard, profess a religion never made known to him, accept a revelation which God never revealed to him? Whatever may be the fate of others, can we possibly believe God will condemn eternally a being for not doing his will, when he never made known that will; for not accepting the pardon he never offered; for not walking in the light he never saw, and never could see? Why, the tyranny of Egypt, in exacting the double quantity of brick, and yet withholding the straw, is mercy compared to this. Is God this austere master, reaping where he has not sown, and gathering where he has not strewed? The Bible teaches a very different lesson. It declares a "man shall be judged for that he hath, and not for that he hath not;" "that where there is no law there is no transgression." He who received but two talents is not answerable for five, which he did not receive. He who "lived under the law, is judged by the law;" and he who lives under the gospel,

shall be judged by gospel light and liberty. But, the Trinitarian-Calvinist will have all men judged by the precepts of the gospel, though they have never heard the sound thereof, nor been blessed with its instructions; and thus the Jew, Pagan, Mahomedan, constituting, even now, more than two-thirds of the whole human race, *cannot be saved*; “and to assert and maintain that they may, is very pernicious, and to be detested.” May God, of his infinite mercy and goodness, forbid that ever such a sentence be executed! and may he, of his boundless forgiveness, pardon the heart that can harbour such a sentiment! The poor, ignorant, benighted heathen,—has God brought him into existence only to damn him? Oh! will not his ignorance, his darkness, his privations, plead for him at the bar of mercy, and plead not in vain?

But since we must thus consign to everlasting misery more than two-thirds of the whole human race, will not all the small remaining fraction be saved? Will not all professing the Christian religion go to heaven? No, exclaims the Trinitarian-Calvinist; and as he delights in consigning to endless misery the greatest numbers, he again, with insatiate appetite for destruction, seizes upon the Roman Catholic Church, which includes considerably more than one-half of the Christian community, and dooms them the companions of the devil and his angels. The faith of that church is not only pronounced, but until very lately *was sworn*, to be both “damnable and idolatrous;” and the denunciations proclaimed in every corner, against the idolatry of the mass, prayers to saints and angels, and the other superstitious and idolatrous observances of that church, are too well known to require quotation. The awful end which awaits the idolator, who, enjoying the light of the gospel, still persists in his idolatry, need not be mentioned; and the understanding of a child must know, that only is damnable which damns. And the Unitarian, what of him? Why, to quote the opinions of some of the more prominent evangelical divines of the present day, his heresy is damnable; of him the devil is so sure he troubles himself not about him; permits him to live undisturbed, in the practice of all that is kind, humane, merciful, and benevolent; and sure of him the devil may be, for he is a God-denier, a soul-destroyer, an infidel rejecting his Bible, despising his Saviour, denying the Lord who bought him—one who plucks the crown from the brow of the Eternal, &c. &c. &c. In truth, after consulting the opinions of evangelical divines, respecting the number of the saved and damned, the only conclusion to which you can come will be, that all the goodness of redeeming love, all the glories of redemption, all the stupendous and inconceivable extent of that love, in its height and depth, its length and breadth, wherewith God has loved us, in

Christ Jesus our Lord ; all the triumphs of the Redeemer's kingdom ; all the immense multitudes which no man could number, from every kindred, and nation, and tongue ; all on which the word of God delights to dwell, and for which human language affords the inspired writers no adequate expression ; all, all from the tongue, or from the pen of the Calvinist, is stunted and contracted, dwindles into insignificance, and terminates in the salvation of only a few self-styled evangelical professors of Christianity. The great bulk of mankind, according to them, are despised and overlooked of God. For them God never had a purpose of love or mercy. Of them Christ never thought, for them he never prayed, never suffered, never sought their salvation. "He died for the elect only." "God passed by others, ordained them to wrath, blinded and hardened them, withheld his grace, and, finally, delivered them over to the power of Satan," for the accomplishment of his own eternal, infallible, and immutable decree, in their condemnation, "to the praise of his glorious justice."

Now, nothing can be more directly opposed to all the views which we are taught, both by the light of nature and of divine revelation, to entertain of the character of God our Father, than their representations of his feelings and conduct to the human race. As God, he must be a being of goodness, mercy, love, compassion, long-suffering ; as a Father, he must be slow to anger, ready to forgive, overlooking the frailties and imperfections of his children. Such both our own hearts, and his holy and blessed Son declare he is. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." What man is there of you, whom if his child ask bread, will give him a stone ? or if he ask a fish, will give him a serpent ? If ye then, being evil, know how to give good gifts unto your children, *how much more* shall your father which is in heaven give good things to them *that ask him* ? Now, if these feelings really exist in the divine nature, they must be manifested towards his erring and guilty creatures, in the happiness—salvation of the many, and the misery—condemnation of the few. But the Calvinist thinks differently. He unhesitatingly consigns by far the greater part of the human race to final endless misery. The Scriptures, too, in speaking of the number of the redeemed, lead us to the same conclusion, at which we arrive from contemplating the known and acknowledged perfections of God our Father. They describe the blessed in heaven as "a great multitude which no man could number, taken from every kindred, and nation, and tongue ;" but, we have seen that with the evangelical professor of Christianity, this dwindles down to an insignificant fraction. The Scriptures, too, teach, that the salvation of man originated, not in God's wrath appeased, his justice satisfied, the

debt paid, an infinite satisfaction made to the Father, for they use, and know no such language. All is represented as originating with the Father. All springs from the Father's mercy, goodness, love. "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." "He, [God] that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?" Now the term God, here, can only mean the Father, for he alone had a son to give, to spare. The Trinity had no son, neither had the Son or Holy Ghost. With God, then, who loved the world, even the Father, and in his own boundless love, did man's redemption originate. This is farther confirmed when we reflect on what the Scriptures teach, respecting our future glory and blessedness. Eternal life is the gift of God, through Jesus Christ our Lord. It is a gift neither earned nor purchased, but given of God, not of Jesus Christ, but through him as the one mediator between God and man. Again: "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." It is by the Father that we are raised to the high dignity and blessedness of being sons of God; and it is he, who without price or payment of debt, has bestowed this upon us. All then, of glory and of blessedness, and all the means necessary thereunto, to which man by faith looks forward, has originated in the boundless love of God our Father: for ever blessed be his holy name. Now, all this the Calvinist ascribes to the Lord Jesus Christ, in direct contradiction to the plainest and most distinct teachings of the word of God, thereby robbing the Father of that honour and glory which are justly due to him. The Scriptures also ascribe Christ's coming into the world, his sufferings, death, and all the blessings which as Christians we enjoy, to the Father; and they represent these blessings and privileges to be for the benefit of all. God sent forth his Son, made of a woman, made under the law, to redeem those who were under the law. God sent not his Son into the world to condemn the world, but that the world through him might be saved. The Calvinist tells us that "Christ died for the elect only." But the term world, never in Scripture signifies the elect saints, but very often signifies the reverse, the wicked. But if the Scriptures speak truly that Christ died for all, tasted death for every man, and if God loved the world and gave his Son that whosoever believeth shall never perish, then the doctrine of the Calvinist is not, cannot be true.

The object of Christ's coming into the world, is, in another point of view, differently represented by the satisfactionist from what it is in holy writ. He declares Christ came to reconcile God to man, to pay the debt to God which the sinner had contracted, to make satisfac-

tion unto the Father for his offended justice, his insulted honour; and thus the demands of law and justice were to be fully satisfied. Now, this, if true, is of all the objects of Christ's coming, every way the most important; and yet, strange to say, the word of God never once makes such a statement. It repeatedly declares, that "God is in Christ, reconciling the world unto himself." All things are of God, "who hath reconciled us unto himself by Jesus Christ;" and men are entreated to be reconciled unto God, but not God to men; nor do we ever read of an infinite satisfaction made to the justice of the Father, or an infinite ransom paid for the deliverance of the sinner. I do not find, that Christianity anywhere teaches the Christian to pray to God that he would be reconciled to man; but this should be done, if it be true that Christ came to reconcile God to the sinner, and to enable him to do that which he neither could, nor would do, until the last farthing of the debt was paid—liberate the debtor. This doctrine is clearly and distinctly stated in the Con. chap. viii. We there read: "The Lord Jesus by his perfect obedience and the sacrifice of himself, &c. hath *fully satisfied the justice of his Father*," &c. &c. Again, Con. chap. xi.: "Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified; and did make a proper, real, and full satisfaction to *his father's justice*, in their behalf." This language is not only unscriptural, but, judging from my own feelings, I confess such statements made respecting the Father of mercies—a God of pure, perfect, boundless love—a God who loved sinners to such an inconceivable extent, as to give his only-begotten Son for their salvation—coolly and deliberately made by the very sinners for whom, among others, he gave his Son, appears to me more injurious to the character of God our Father, more deeply blasphemous against his holy and ever-blessed perfections, than is the vilest, and most execrable blasphemies of the greatest blasphemer. The one is done impiously, but often thoughtlessly, often in the heat of passion; the other deliberately, in the abused but sacred name of God and religion, and yet the justice of God is not, cannot be satisfied. He has received an infinite payment for what cannot be more than an infinite debt; he is paid in full, and yet three-fourths of the debtors are bound eternally in chains, in a dungeon. In former times, when an unfortunate wretch had contracted a debt which he was unable to pay, he might be cast into prison, and there held until death should set the prisoner free; but rather than thus punish, mercy often forgave, and patiently submitted to the loss. Such the Lord Jesus proclaims is the mercy of his and our heavenly Father. "Thou wicked servant, I forgave thee all that debt, because thou desiredst me, so likewise shall my heavenly Father do unto you." But here is a God, who, ac-

according to the evangelical, has no mercy; who will and can forgive no debt. The hard, unfeeling, unrelenting creditor of old could cast his debtor into prison, and there retain him until he died. His conduct is not strange. He was only acting like his God; but with this difference, that with him no misery, no suffering, no death will ever set the prisoner free. He is the only being in all his wide universe, possessed of mercy and benevolence, who will never relent, never forgive; who is glorified, and finds his happiness unaffected and undisturbed by the groans and shrieks of the prisoners, whom he has "delivered over to the tormentors," ascending up continually before him. In modern times there are men so punctilious of their honour, so revengeful, so blood-thirsty, that the life's blood of the offender can only appease their wrath. It is not strange. They are only acting like their God. His justice was offended, his honour was insulted; no acknowledgment would avail, no apology satisfy; no retractation, however humble; no sorrow or repentance, however sincere: blood, blood, nothing but the life's blood of the offender, or of one who, though innocent, is said to have generously offered himself as a victim, to save the lives of thousands. The flaming sword of divine justice was unsheathed, and could not again be returned, until the hand of a Father had quenched its vengeance in the blood of his own holy unoffending Son.

But who is this of whom it is said, that no acknowledgment will be of any avail; that "no repentance, however sincere, is to be rested in as any satisfaction for sin, or any cause of the pardon thereof?" Con. chap. xv.; that nothing but a full and complete satisfaction to his insulted honour and offended justice, made either by the eternal misery of the offender, and all his unborn, and as yet guiltless and unoffending posterity, or the life's blood of a generous "surety," will be accepted. Why it is he, who by his own holy and blessed Son, has commanded his children, "If thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." And again, "When ye pray, forgive: for if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Well may his children reply to such a Father, look into your own heart and take the instruction home to yourself; first set us the example, and then expect us to follow. I have heard there are ministers who warn their hearers, not to do as they do, but do as they are bidden. It is not strange. The preacher is like his God. That men, holding such opinions respecting the character of their God, should cherish and indulge in their hearts malignity, revenge, unforgiveness, and even

murder ; that the duellist should glory in his premeditated crime ; that professing Christians should delight in describing or contemplating the eternal misery of their fellow men ; that all the merciful, long-suffering, loving and forgiving feelings, inculcated by our Saviour, and even his own holy and blessed example, should be utterly valueless, is naturally to be expected as the fruits of such a faith.

That those who entertain such opinions respecting the Father of all should, in prayer, approach him with awe and terror—should feel none of that trustful, confiding love, which the helpless, dependent child reposes in a benignant parent—should turn with dread from such stern, unrelenting conduct, and cling, with unshaken affection and confidence, to his more amiable, benevolent, and loving Son, is naturally to be expected. “Through fear, they are all their lifetime subject to bondage.” The God and Father of our Lord and Saviour Jesus Christ they can only contemplate with the trembling fear of the slave, for they behold in his hand the lash of the task-master ready to punish. I am free to admit, that in many respects the character of Christ and of the Holy Spirit, the second and third persons of the Trinity, contrasts most favourably with that of the Father, as thus exhibited ; and yet, to be each God, the conduct of the different persons composing the Trinity is strangely at variance. As the Trinitarian looks upon the Lord Jesus as the main object of all his trust, and the great bulwark in defence of the doctrine of the Trinity—for the Holy Ghost is passed by almost unnoticed—we shall see how differently he acts to the human race from his Father. All the mockery and insult heaped upon the head of the blessed Jesus he freely forgave. He practised what he taught ; not so his Father. He commanded his followers, “When ye pray, forgive.” He too prayed—he forgave his enemies—forgave without satisfaction—nay, when dying by their injustice, prayed for their pardon : Father, forgive them, for my infinite sacrifice, my agony on the cross ? No, no ; “Father, forgive them, for they know not what they do.” He thus exemplified, in his own character and life, the feelings he enjoined upon others ; not so his Father. Christ our Lord was no hard, unrelenting creditor, refusing to release until the last farthing of the debt was paid. He freely forgave them all ; not so his Father. He dragged not the debtor in chains ; he cast him not into prison, or left him, soul and body, in misery and torment, the companion of the devil and his angels. Jesus freely, without sacrifice or satisfaction, sought out the wanderer that had strayed in the wilderness, found the lost one, laid it on his shoulders, bore it back in safety to his flock and fold, and rejoiced more for its recovery than in the ninety and nine that had never strayed. To satisfy the justice of Jesus, no victim died, no

holy and innocent blood was shed, no Father or Holy Spirit hung in dying agony on the cross, to enable him to pardon the sinner ; not so his Father. He felt no unwillingness to receive the penitent, no inability to forgive : in him the chief of sinners found a Saviour, the weary and heavy laden found rest ; yet he too, we are told, is God, God equal with the Father ; but oh, how unlike that Father ! How impotent or unfeeling is God ! He cannot do what the meanest and most worthless of the human race every day perform. All who live forgive, forgive without compensation or satisfaction, God alone excepted. But is this the character given of God in the Bible ? Oh, no ! there he is a God of mercy, forgiveness, and love, who “wills not that any should perish, but that all should come to repentance ;” and with him the repentant heart is the pardoned heart. The Bible knows no other God than a God of mercy ; not because an infinite ransom has been given, an infinite sacrifice offered to his offended justice, but because he is essentially, in his own nature, the Lord God, merciful and gracious, full of compassion, ready to forgive. No two characters can possibly be more opposite, than the God and Father of the Trinitarian and of the Bible. No two beings can, in feeling and conduct, be more unlike, than the Lord Jesus Christ and his Father, if the opinions of the Trinitarian be true. It is evident that the Trinity, both in disposition and conduct, is “a house divided against itself ;” and yet, if each of the persons be God, it is unaccountably strange they should be so unlike ; and still more, if there be but one Being, one God, that he should, in his different manifestations, be so opposed and contradictory to himself.

I have throughout these communications used the words satisfy and satisfaction, and have said that many professing Christians declare themselves believers in the doctrine that “Christ died to satisfy his Father’s justice,” and “that he made a proper, real, and full satisfaction to his Father, in the sinner’s stead.” I have done this, not because I have found such terms in the Holy Scriptures, for no such words are there applied to the Father’s justice, but on the authority of the Confession of Faith, the accredited standard of all self-styled orthodox Presbyterian churches, and to which all their members, but more especially their ministers and elders, give, solemnly, and I hope sincerely, in the presence of God, their unfeigned and unqualified assent, and consent to each and every doctrine contained therein, as the confession of their faith. The writers of that book never use the word atonement, probably because it occurs only once in the New Testament : the translators having, invariably, in every other instance, translated the original term reconciliation ; and it may be, also, that the word atonement, in their time, did not signify

satisfaction, and would not, therefore, express the doctrine they intended to teach. Be this, however, as it may, the gospel covenant is one of free grace, mercy, and love, whilst the Confession teaches clearly an infinite satisfaction to the Father's justice, made by Christ, before he would or could pardon the sinner; and therefore stands opposed both to Scripture and to those who believe that Christ died to reconcile man to God, not God to man.

We have thus seen, that the language which the Trinitarian employs in describing the constitution and mode of God's existence, is utterly unknown to the Bible. It never speaks of a trinity, or three persons in God, much less that each of these three persons is God supreme, each possessed of his own proper attributes, and performing special and peculiar offices; and then commit the absurdity or falsehood of affirming that these "three Gods" are one God. Still less does it ever hold up to the mind of the worshipper three separate, distinct objects of prayer and adoration. The Trinitarian teaches there is but one God, yet three are to be supremely worshipped; and the Unitarian, for rejecting this absurd, contradictory, and unscriptural dogma, is denied the Christian name, hopes, and character. With regard to the character of God, too, the Unitarian and the Trinitarian are directly at issue, and their views as widely opposite as heaven and earth. With the one, you are a sinner, though you have never sinned; "the guilt of Adam's sin is imputed to you." With the other, every man bears his own burden, is answerable for his own transgressions, and for his own alone: "the son shall not bear the iniquity of the father, nor the father the iniquity of the son." With the one, "original sin," as well as actual transgression, subjects "to the wrath and curse of God, both in this life and that which is to come;" the other proclaims that the soul that sinneth it shall die; but that we are not guilty, and shall not suffer eternally, for the sin of another. The one teaches that we are elected to eternal life, or reprobated to everlasting misery, by "the infallible and immutable decree of God," and our doom thus fixed, irreversibly and eternally, before we are born; the other, that it is our own conduct, good or bad, that shall fix our future fate; by a patient continuance in well doing, we seek for glory, honour, and immortality; by contention and strife, disobedience to the truth, and the practice of unrighteousness, there is indignation and wrath upon every soul of man that doeth evil. With the one, the Father is the being who pardons, but from whom pardon must be purchased, else it will never be obtained; with the other, it is the spontaneous act of his own free grace to man. With the one, he must receive payment for the debt, before the debtor can go free—the most rigorous demands of law and justice must be satisfied, else the whole human

race must perish everlastingly; with the other, God wills to save all who turn and repent—freely forgives the debt; judgment is his strange work, and mercy his favourite attribute, “for in that he delights, saith the Lord.” Nor can it be true, that, irrespective of either the faith or conduct of his creatures, God has from all eternity, unchangeably and irreversibly, elected some to everlasting life, and decreed others to never-ending misery, whilst he has declared that “he will render unto every man according to his deeds;” and Jesus has proclaimed, that in the day of judgment he will reward “every man according to his works.” Still less can it be true, that a God of boundless mercy and forgiveness will not, and cannot, upon repentance, pardon the transgressions of men, until he has received an adequate compensation, when God himself has commanded his people, “Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin;” and Jesus has taught his followers to forgive without any compensation. Nor can the ever-blessed perfections of a God of infinite benevolence and love, be so bounded and curtailed, that the few only shall be saved, whilst the many are consigned to endless perdition, because they have not believed on him of whom they have never heard, embraced what was never offered, nor obeyed what they were never commanded; justice as well as mercy cry aloud in condemnation of so unrighteous a decision. I have thus contrasted the doctrine of the trinity, or one God in three persons, each possessed of infinite, eternal, underived, incommunicable, and yet communicated perfections, with the divine unity, or one God in one person, the Father. There was a time when it could be affirmed, was affirmed, on very high authority, by one who knew well the opinions of the Christian church, that to them “there was but one God the Father.” This is no longer true of Christians. To them there is but one God, the Father, Son, and Holy Ghost; and he who, now relying upon the authority of Paul, or the Lord Jesus, affirms with them, that “the Father is the only true God,” is, without hesitation, denounced as holding a damnable heresy, and denying the Lord who bought him. Yet, awful to think, this sentence must equally apply to them, as to the Unitarian of the present day, who only affirms what they taught, in their own words.

In my next, I shall, with your permission, proceed to consider the differences of opinion which exist between the Unitarian and Trinitarian respecting the personal dignity of the Lord Jesus, and the salvation which is through him.

LOVE OF THE BEAUTIFUL AND GOOD.

Oh! I would like to rise, mother,
 When the dew is on the flowers;
 And to wander through the verdant fields,
 In the sunbright morning hours.
 I like to watch the hills, mother,
 With their changing light and shade;
 And the forest trees, that wave aloft
 Their dark boughs o'er the glade.

I like to see the sheep, mother,
 And to hear their tinkling bells,
 Whose silver sound re-echoes far
 Adown the rocky dells:
 And I love the cooling breeze, mother,
 And the sky's ethereal blue;
 The thin soft mists, and fleecy clouds,
 Of varied form and hue.

Or I would wander forth, mother,
 Beneath the noontide ray;
 I would rest me by the waterfall,
 Amid the dashing spray:
 I should hear the warbling birds, mother,
 In the branches o'er my head;
 And the nimble-footed hare to start
 Forth from his heather bed.

And oh! I love to gaze, mother,
 Upon the glowing west;
 When the sun has veiled his burning brow,
 And calmly sinks to rest.
 And I would walk abroad, mother,
 In the silence of the night,
 When hill, and plain, and stream, and tree,
 Are bathed in silver light.

These are but earthly joys, mother,
 Yet they speak of things above;
 And I see in nature's varied scenes
 A hand of power and love.
 In the freshness of the morn, mother,
 In the radiance of the noon,
 In the calmness of the twilight hour,
 In night's pale and silent moon.

In the mountain's lofty peak, mother,
 In the floweret's modest grace,
 In each I view the hand of God;
 Through all his love I trace.
 Oh! these are blissful thoughts, mother,
 But I know more blissful still—
 He has prepared a home in heaven,
 For those who do his will.

Should I never taste again, mother,
 The joys I love so well;
 Should I never rove the hill's smooth turf,
 Or repose in the mossy dell;
 There are joys more pure than these, mother,
 There are pleasures all divine;
 When I pass away from earthly scenes,
 Such pleasures may be mine.

Then mourn not for me, mother,
 Should health no more return;
 You will raise your hopes above, beyond,
 The ashes of the urn.
 I hear a warning voice, mother,
 That voice is from on high;
 It calleth me, in gentle tones,
 To immortality! I. A. D. DUBLIN.

SUMMER.

WRITTEN IN JANUARY.

I LOVE the rich blue summer sky
 That God has made so fair;
 When things too small for human eye,
 Buzz through the glowing air:
 And all is happiness in motion,
 Like waves that stir the living ocean.

Now leave me in the woodbine glade,
 With Spencer's faery queen;
 With Mary, dear departed shade,
 Or Wyoming's thrilling scene;
 The dying Giaour, or Marmion's fall,
 Or Harp that hangs in Tara's Hall.

When pensive musings cloud my brow,
 On youth and pleasures fled;
 On friends who live in memory now,
 The absent and the dead;
 On hopes that flowed like Jordan's river,
 To sink in the dead sea for ever:

Then let me climb the mountain heath—
 It makes my spirit glad,
 To see the smiling vale beneath,
 With happy dwellings clad;
 Where yellow harvests crown their store,
 And friendship stands with open door.

* * * * *
 Lough Cuan* amidst her hundred isles
 And capes afar is seen;
 And Quoile through softest landscape smiles
 On bays of living green;
 Where more than landscape beauty dwells,
 As many a dear remembrance tells.

To joy in vain my harp I tune,
 Among these dying flowers;
 The birds that sang so sweet in June
 Sit silent in the bowers:
 They leave me joyless in my dreams,
 Like those who wept by Babel's streams.
 ST. DILLON.

* Lough Cuan, the ancient name of the Lough of Strangford.

NOTICES OF BOOKS.

The British League ; or, Total Abstainers' Magazine. Price One Penny.

WE have received the first number of this new periodical, published in Edinburgh, and have been much gratified while looking over the several well-written papers it contains. We are happy to mark the progress which temperance and total abstinence principles are unquestionably making in this and other countries. It is a consolation, whilst accounts of the fatal effects of intemperance fill whole columns of our newspapers, and whilst so many sad cases come under our own observation, to turn to the proofs which the time still furnishes of the spread of better sentiments on this subject.

Among the indications of a decided change in the public mind in reference to the temperance movement, the first place, perhaps, is due to the frequent contributions which are made by the press to what may be called the *temperance literature* of the times. Not only have we discourses and addresses advocating the necessity of giving up intoxicating drinks, but what is a still more significant fact, we have many of the secular as well as the religious journals of the day following in the same track. The rapid advance of this great and good cause has called into existence many well-edited periodicals that are doing their work ably and successfully. Among these we may mention *The National Temperance Chronicle*, *The People's Journal*, *The People's Temperance Weekly Journal*, *The National Temperance Advocate*, *The Truth-Tester*, *The Rechabite Magazine*, *The Temperance Gazette*, &c. &c. The British League enters on the duties of its mission with great determination. We hope it may prove as irresistible as its motto would seem to declare:—

“Lo! a cloud’s about to vanish
 From the day;
 And a brazen wrong to crumble
 Into clay.
 Lo! the right’s about to conquer,
 CLEAR THE WAY.”

In the introductory paper, we have the *object* of the publication pretty plainly expressed, thus: “We take our stand, then, upon these simple truths, that *intemperance* originates a vast amount of vice, and aggravates every moral deformity to which our imperfect social institutions give birth. That it often precedes, and always accompanies, the highest guilt and the most grovelling villany; that it is the primary agent of the seducer, and the companion of every vile and detestable practice; that it fortifies the swindler in his nefarious intentions, and saps the very base of the noblest purpose in the heart

of honesty; that it throws down the distinction between the unfortunate and the unworthy, equalises the deserts of the unhappy and the vicious, brings to one level industrious poverty and prodigal dissipation, and throws the reproach of ignorance on the most enlightened mind."

We make the following extracts from a very interesting paper in this number, written by Charles Mackay, LL.D. and entitled the "Unity of Great Questions :"—

"It is the prime object of the conductors of this journal, as its name indicates, to advance one great principle—that of temperance. Let us see how intimately it is bound up with all the great questions of the present day, how it receives aid from and gives aid to them, and how it springs from the universal law of love, to which we have alluded. The divine Teacher of Christianity announced that God was love, and laid upon us a commandment that we should love our neighbour as we loved ourselves. If mankind had obeyed this beautiful, easy, and sublime injunction, since the time it was made, the misery, the sorrow, the suffering of the world, would long ago have been at an end, and we should have been in the full enjoyment of the millennium. But we have not obeyed it. We have not loved ourselves, except in that selfish and ignorant spirit which was inconsistent with a love for our neighbours. We have thought that we and they were irredeemably and hopelessly wicked as far as this world was concerned, and have done our best to convert that erroneous idea into a positive fact. A change has, however, come over us. We have begun in the present day to love ourselves, and we find that, being in the right way, this love of ourselves is but the preliminary to the love of our neighbours. We have discovered that it is a crime against our bodily and spiritual health, against our worldly prosperity, against our wives and children, to drink spirituous liquors; that alcohol is our enemy; and that it is a wise and good plan to refrain from it altogether. This many of us have done, and it was a wise self-love that taught us to do so. The result of this determination, even while the beneficent reform is but yet in its infancy, is, that many thousands and tens of thousands who were sick are now whole; that as many who were once poor, and ragged, and wretched, are now, if not rich, at least comfortable, decent, and contented; and that as many more who were sunk in ignorance and brutality, have been raised above this degradation, and elevated into the condition of civilized and thoughtful human beings; not altogether well informed—who is?—but becoming daily more so, and having a love of knowledge, and a rational and continually increasing enjoyment in procuring it.

"Having begun to love ourselves in this manner, we have also begun to find that there are several other modes in which we can love ourselves, with the very happiest results upon our own homes, and upon every one around us. We see that the comfort of cleanliness is very great, and that cleanliness is not only next to godliness, but a part of it. This feeling has led to the practice of the virtue in the home circle, and to the establishment, on the associative principle, of public baths and wash-houses, where the blessings of a clean skin and clean garments can be procured at the lowest prices by the very poorest of the poor. This knowledge again has either been coexistent with, or has led to, an increased knowledge of the structure, functions, and necessities of the body. This, in its turn, has caused us to devote attention to the ventilation and purification of our dwellings, and the removal of filth from the places where numbers of people congregate. As one man, unless he be a rich man, cannot procure these blessings for himself, the question has become a public one, and the HEALTH OF TOWNS has been considered, as it ought to be, a matter of national concern, calling for the prompt and earnest attention of statesmen and legislators. There is not, we are sure, a single adherent of the cause of temperance, who is not fully impressed with the immense importance of both these subjects, and prepared to aid them to the utmost extent of his ability and opportunities.

"The very fact of our loving ourselves in this manner has forced us, or, we should say, has induced us—for in love there is no force—to love our neighbour. We aid him in a good cause, and he aids us; and so the principle of love is developed and established between us. His natural equality with us, and the con-

sequent equality of all good men, becomes a self-evident truth; and the mind is opened to the reception of any and every exemplification of it that the annals of the past, or the passing occurrences of the present, disclose to us. We hate OPPRESSION; we hate WAR; we love FREEDOM; we love PEACE: and as we know both oppression and war to have their origin in IGNORANCE, we pity ignorance, and sympathise with every effort that is made to remove it.

“The ‘**ABOLITION OF SLAVERY**’ has long been advocated by every good man. The extension of the temperance principle has increased, and must increase, the number of its friends; and who shall define the limits of the aid that the one shall yet afford to the other? Intemperance is moral slavery. Temperance is moral freedom; and moral freedom must, of its very nature, aid both moral and physical emancipation. Wherever there is a man who has taken the temperance pledge, understanding what he has done, and determining to hold fast to it through all the changes of time and circumstance, there shall we find a man who is the friend of the oppressed, whatever may be his colour; and a man who, in the cause of freedom, loves his neighbour as himself, and would do his best to see him righted. So it ever is, and so, from the all-pervading action of the principle of love, it ever must be—proving what we started by saying, that great questions fit into each other, aid each other, and work their way to a simultaneous victory over all that oppose any one of them.

“So again of the great cause of peace. Neither loving ourselves, nor our neighbours, nor our God, we have made war upon each other, to the injury of ourselves and our neighbours, and to the insult and outrage of that God who made us in his own image, and laid his law of love upon us.

‘Near, or remote, in cold, or torrid zone,
Each clime has had some hero of its own
To play the fabled Mahadeva’s part,
And light Destruction’s torch, or hurl its dart.
And still, as one has run his fiery race,
The next has started to supply his place.
An Alexander grasped his sword, and lo!
From half the globe uprose a voice of woe.
A Genghis came, and many a fertile plain
Was drenched with blood, and cumbered with the slain.
A Timour next, and with her bosom rent,
Pale Asia bled through all her vast extent.
A furious Charles, destruction at his heels,
Drove from the north his murderous chariot wheels.
Napoleon flashed upon the world’s sad sight,
And blazing towns illumined all the night;
Brave Saragossa fell amid her woe,
The fires of Moscow burnt amid the snow;
And Berezina, by the moon’s pale beam,
Poured through her vales a blood-encrimsoned stream.’

“But as the cause of temperance increases, and embraces in its beneficent law those who formerly hated and were jealous of each other, the cause of peace will advance along with it: we shall not lavish all our honours upon fighting men; we shall not think the gainer of the greatest number of battles the greatest of human kind, nor place the successful soldier upon a higher pinnacle of glory than the poet, the philosopher, the chemist, or the mechanician, who have increased the sum of human joys, and administered to the gratification and the improvement of their kind. Hating war, we shall avoid occasions for it. We shall not allow the old lie to pass current, that the Frenchman and the Englishman are naturally foes, or encourage miserable and foolish jealousy of any nation under the sun, whether its people speak our own language or another. The members of the temperance societies of the United States of America, during the progress of the now happily ended dispute about the Oregon territory, never joined in the outcry of their countrymen. Their voice was for peace. The members of the temperance societies of Great Britain raised their voice in the same cause, and both did much in their own spheres to soften asperity, remove ill will, and cement the brotherhood of nations.

“What other good cause of the many that are now occupying the minds of philanthropists, philosophers, and statesmen, does the cause of temperance not

aid? Toleration and the prevalence of Christian charity? It increases both. The diffusion of knowledge? That cause has no surer support. The elevation of the masses in social comfort? It is its especial object. Their elevation in the political scale? It cannot fail of that result. The diffusion of brotherly love over all the world? None but the intemperate can indulge in hatred. The extension of art, commerce, science, and literature? All are alike advanced by it; and it is the most hopeful sign of the present times, that such a reform has spread so rapidly, and has so many ramifications. Great truths are indeed so blended and interfused with each other, that they cannot be separated: all are portions of the Infinite, and work together to the infinite good of humanity."

The Silent Pastor; or Consolations for the Sick. By T. Sadler, Ph.D.

London: Chapman, Brothers, 121, Newgate Street. Pp. 128.

WE have read this interesting little volume with much pleasure, and, we trust also, with considerable profit. Books of this character, and written for the same purpose, are multiplying upon us, yet the fountain from which each draws its treasures of light and peace and hope is far from being exhausted. We have read the works of Jonathan Farr and Jonathan Cole; and these writers have, indeed, faithfully and lovingly ministered to the consolation of the afflicted. Our impression was, that they had left almost nothing more to be said; but we, nevertheless, gratefully welcome to the sick room every succeeding visitor, who enters with the love of Christ on his lips and in his heart. Dr. Sadler appropriately dedicates his book to his mother, "to whom," says he, "I owe more than any other living friend, and who has long borne, and is still bearing with exemplary patience and fortitude, one of those severe illnesses with which our Heavenly Father sometimes sees fit to exercise us."

The volume contains a lengthened introductory paper on "The Christian view of Sickness," and a selection of appropriate prayers, psalms, and hymns. We select the following hymn by Longfellow:—

GOD'S ACRE.

I like that ancient Saxon phrase, which calls
The burial ground God's Acre! it is just;
It consecrates each grave within its walls
And breathes a benison o'er the sleeping dust.

God's Acre! yes, that blessed name imparts
Comfort to those who in the grace have sown
The seed that they had garnered in their hearts,
Their bread of life, alas! no more their own.

Into its furrows shall we all be cast
In the sure faith that we shall rise again
At the great harvest, when the archangel's blast
Shall winnow, like a fan, the chaff and grain.

Then shall the good stand in immortal bloom,
In the fair gardens of that second birth;
And each bright blossom mingle its perfume
With that of flowers that never bloomed on earth.

With thy rude ploughshare, Death, turn up the sod,
And spread the furrow for the seed we sow;
This is the field and acre of our God,
This is the place where human harvests grow.

11100 858805 TO THE EDITOR OF THE IRISH UNITARIAN MAGAZINE.

DEAR SIR,—I forward an extract, which I have been kindly permitted to take from the letter of a young gentleman in Monte Video to his brother in England. It sets forth in a simple and earnest manner, the value of teetotalism to those who have been using intoxicating drinks moderately—and the good which their self-denial, in this respect, may do to others, as well as to themselves. Hitherto the attention of the public has chiefly been drawn to total abstinence, as needful for the drunkard; and moderate drinkers, when invited to consider the principle, and embrace it, have commonly replied that they have no occasion to do so, for they can use wine and spirits in moderation, and are in no danger of going to excess. Now it seems to me very obvious, that the intemperance which overwhelms our country, is sustained and perpetuated by the moderate drinkers—the respectable men and women of all ranks, with the ministers of religion at their head, who sanction the drinking custom by their practice. The drunkard, a wretched, degraded outcast—the sad wreck of all that is noble and beautiful in humanity, would rather deter the young and uninitiated from the use of strong drink; but fashion, religion, social and domestic converse, throw around it their powerful influence, and thus it is eagerly sought by the multitude, who know not, or heed not its insidious, and often fatal, effects. Let the moderate drinkers abandon an indulgence which is at best useless, but generally pernicious. The very act of self-denial will in itself, be a good thing: it will tend to strengthen good feelings, to guard virtue, and foster piety; and it may be instrumental in reclaiming some who otherwise might pursue the path of drunkenness and ruin. One unfortunate brother thus reclaimed, one Christian grace thus protected and cherished, will afford more real happiness than the use of intoxicating drinks has ever produced.—I am, dear sir, yours faithfully,

C. J. M'ALISTER.

HOLYWOOD, March 8, 1847.

"I have now, my dear John, at last to ask a favour from you I have been long meditating to do, which is, that you will adopt the resolution to become a teetotaler, and give up all wines, spirits, or fermented liquors. I assure you, I attach more importance to this step than if you got £1,000 put into the concern. I have seen the *infinite* advantage of my doing so, and you are aware it is now more than twelve months since I adopted it. The example in this house has been attended with the most happy results; it has reclaimed a most valuable clerk, and it has, most certainly, caused myself to be more respected: it has been *no privation*, and it has given, I feel sure, the utmost pleasure to my parents, and to me it has been a source of the *very greatest* pleasure. My head has been clear; my feelings, I may almost say, serene; I have imperceptibly and by degrees become less of a sinner, and by consequence a better Christian; I feel, at any rate, an honester and more upright man than I was, and that I am at least coming more nearly to that application of my talents for which they were given to me as an accountable creature.

"I feel assured the spread of temperance in England, has, by this time, become so general, that you can do it without feeling the slightest annoyance, mixing in general society; and of the very few who may laugh or sneer, certainly the very same people, secretly and inwardly, cannot help respecting the resolution carried out by others, which they have not the courage themselves to attempt.

"I can assure you, you will find it far more easy to succeed in your business, if you follow it up with temperance and a cool judgment, and you will also feel an honourable pride in seeing the fruits of your labour thus accumulating; you will become a good and useful member of society, and more disposed to acts of charity, a virtue far too much neglected by us both.

“ Now I beg of you not to laugh at, or ridicule these thoughts of mine. I know I am a very bad hand at sermonising, for I must not forget the beam in my own eye whilst I am preaching about the mote in my brother's; but I wish you to consider me seriously in earnest, and that my object is to persuade you at once to adopt the total abstinence system.—Your affectionate brother,

“ H. C. S.

“ MONTE VIDEO, November 17, 1846.”

TO THE EDITOR OF THE IRISH UNITARIAN MAGAZINE.

DEAR SIR,—With this, please receive my second letter on “ Ocean Penny Postage.” If you can find a corner for it, its insertion will confer a favour.

I am, yours truly,

ELIHU BURRITT.

OCEAN PENNY POSTAGE.

Of all nations upon earth, England alone is able to establish an Ocean Penny Postage.

If merely a brilliant abstraction, or splendid conception of genius, were necessary to effect an enterprise of vast consequence to mankind, then it would be of slight importance to ascertain the physical strength, the pecuniary means, the rank in society, or even the locality, of the man from whose mind the great idea was to originate. But when the necessities of the age require a stupendous work to be done, which must involve, in its execution, not only the concentrated energies and affluence of a well-developed mind, but also the most vigorous exercise of the powers of a well-developed body, a work which not only requires the combination of these two classes of executive faculties in one man, but in a man occupying a particular rank in society, a particular location of residence, and a particular range of influence and pecuniary means, then all these qualities of condition and ability become indispensable. The very rareness of their combination in one person, involves the person who possesses them in a responsibility from which he cannot escape.

The social tendencies and commercial necessities of mankind are converging into the want of an Ocean Penny Postage. To meet this world's want must be the work of *one* nation, in order to give an energetic integrity to the enterprise: and that nation must be distinguished from all others by its relative position, its physical constitution, the character and position of its population, the genius of its language, its industrial and commercial economy, the constitution of its government, its material wealth and pecuniary resources, its present and prospective relations with the rest of the world. All these distinctive qualities are indispensable in the nation upon which this vast enterprise must devolve. If America or China possessed them all but one, without that one, neither of them could do this work for the world. If the steam and other mercantile navy of America were ten times its present tonnage, it could not send ocean postmen to England, to take England's letters to Alexandria, Bombay, Calcutta, or to any seaport of India or China. If China had a steam navy of more tonnage than all the navies of the rest of the world put together, she could not carry the letters of England and France to America. Both those nations, and all others similarly situated, must for ever lack the faculties of local position, which England alone possesses, to establish an Ocean Penny Postage.

The nation that shall work out this desideratum of the age must be singularly qualified for the undertaking, by the conformity of the genius of its population to the physical constitution of its territory ; both of which must distinguish it from any other race and country. It is not enough that it be planted in the sea, upon a small island, and apparently compelled to provide for its wants by a commerce with distant and continental countries : nor is it enough that its population should increase by a ratio unparalled in the propagation of the human species. Both of these conditions might exist, and, instead of creating commerce, or commercial relations, end only in an annual exportation of the annual increase of population, or by cutting down the number of consumers to the crops of the island. A commercial necessity does not create a commercial genius. A sea-girt country does not, in itself, make a seafaring people. It is very probable, that, if the island of Great Britain were occupied by the Spanish, German, Russian, or even French nation, none of them would possess a larger mercantile navy than it does in its present location. It is not the insular position of Great Britain, nor any quality of its island territory, that has made the English race the most commercial people on earth. If her island had been expanded to the compass of a territory as large as the American continent, and the whole world had been dependent upon her for agricultural productions, she would probably have been as much distinguished for her commercial character and navy as she is now. Look at the United States, peopled more entirely by the English race than Great Britain itself. With an agricultural region capable of feeding the whole population of the globe, the tonnage of the mercantile navy nearly equals that of all the nations of Europe, with the exception of England. The constitutional genius of the English race, and the physical constitution and condition of the island of Great Britain, blend into that gigantic ability which England alone possesses, to establish an Ocean Penny Postage.

The nation that shall open a new cycle of human improvement, by a work of such vast consequence to mankind, must have more means and motives of communication with every part of the globe than any other people, and infinitely more of both than appertain to the interests of commerce. It must be under a more than commercial necessity of sending and receiving across the ocean more letters than any other people. And England, as I shall hereafter attempt to demonstrate, is under a necessity, stronger than the interests of commerce, of sending and receiving across the ocean, not only more letters than any other nation, but more than all other nations of the earth put together. If this position may be sustained by unimpeachable facts, then it will be assumed as the basis of the argument, by which I shall try to prove that England alone is able, and owes it to herself and the world, to establish an Ocean Penny Postage.

ELIHU BURRITT.

March 9, 1847.

INTELLIGENCE.

SYMPATHY AMONG ENGLISH UNITARIANS FOR THE POOR IN IRELAND.

SINCE our last publication, we have had many gratifying proofs, from our brethren, in England, of their sympathy with the sufferings of our multitudinous poor. There was a wish expressed by a correspondent of the *London Inquirer*, to have a Unitarian Fund for this purpose; but we are much better pleased with the manner in which our friends are proceeding, namely, by making collections in their several congregations, and sending aid without any explanations as to their religious creed. These explanatory epithets are unnecessary on such occasions. They do not, in the slightest degree, affect the value of the money which is transmitted along with them. It is enough to know, that the succour comes from persons whose hearts are alive to the claims of the destitute, and who are ready, also, to acknowledge their responsibilities as *Christians*. In the mean time, we are happy to record the following collections, from the pages of the *Inquirer*, and we hope that friends in other places may express their sympathy in a similar manner:—

LITTLE CARTER-LANE, LONDON.—The sum of £131 16s., subscribed by the minister, several members of the Presbyterian congregation, Little Carter-lane, London, and a few other friends, to the fund for the relief of the poor Irish, has been transmitted to the Central General Relief Committee, Dublin.

BRISTOL.—LEWIN'S-MEAD MEETING.—A collection was made in this place of worship, in behalf of the starving Irish, when £188 were obtained. It should be observed, that above £200 had also been contributed by members of the society to the general subscription in the town for the same object.

OLD MEETING-HOUSE, BIRMINGHAM.—On Sunday, January 31, two sermons were preached in this place, morning and evening, by the Rev. Hugh Hutton, M.A. on behalf of the famishing population of Ireland. The united collections amounted to £104, including contributions from the teachers and pupils of the Sunday Schools, to the extent of £4 5s.

LIVERPOOL.—On Sunday, January 31, a sermon was preached in the

ancient chapel of Toxteth, near Liverpool, by the Rev. John Robberds, B.A. in behalf of the distressed Irish, after which a collection was made, amounting to upwards of £90.

EDINBURGH.—On Sunday, January 31, the Rev. R. Shaen preached a sermon on behalf of the destitute Irish, to the congregation in Clyde-street Hall, where, after morning and afternoon services, the collection amounted to somewhat more than £15.

LANCASTER.—On Sunday, the 7th Feb. the Rev. J. H. Hope delivered a discourse in the Presbyterian Chapel of this town, in behalf of the destitute and starving Irish. Immediately after the discourse a collection was made. The sum obtained amounted to £22 5s. 6d. including a small subscription which was cheerfully proffered by the pupils at present attending the Sunday School.

GLOUCESTER.—At the Unitarian Chapel, Gloucester, two excellent sermons were preached by the Rev. Wm. Smith, of Cheltenham, on behalf of the distressed Irish, and collections made amounting to the sum of £19 15s. 6d.

WARWICK, HIGH-STREET CHAPEL.—Two sermons were preached in this chapel on Sunday, February 7, in behalf of the distressed people of Ireland: that in the morning by the Rev. J. C. Woods, late of Belfast; that in the evening by the minister of the chapel. The collections amounted to £14.

LEWES.—On Sunday evening, Jan. 31, a sermon was preached at the Westgate Chapel, by the Rev. S. Wood, B.A. in behalf of the destitute Irish, and a collection made, amounting to £12 3s. 6d. which was transmitted to the Ladies' Association at Belfast.

NORTON.—Amongst our notices of collections on behalf of the destitute Irish last week, we accidentally dropped out that of a collection made at Norton, near Stockton, by the Rev. J. M'Dowell, which reached the very handsome sum of £10.

OLD MEETING-HOUSE, SIDMOUTH.—On Sunday, February 7, collections were made in this place of worship in aid of the funds for the relief of distress in Ireland and Scotland, amounting with subsequent contributions to £70.

LEWIN'S-MEAD CHAPEL, BRISTOL.—We have been requested to state, that the collection made at Lewin's-

Mead Chapel, on the 31st January, in answer to the appeal of the Rev. George Armstrong, who availed himself of deeply affecting details, contained in private letters he had received from Ireland, amounted to upwards of £190, a large contribution by members of this congregation having been previously given to the General Bristol Fund. Of the above sum, £60 have been transmitted by Mr. Armstrong to connexions of his own residing in Ireland, in the midst of awful distress; and the residue has been placed in the hands of the Society of Friends.

KIDDERMINSTER.—The amount collected at the Unitarian Chapel here, for the poor of Ireland and Scotland, amounted to more than £36.

NORWICH.—A sermon was preached at the Octagon Chapel, by the Rev. Joseph Crompton, M.A. on behalf of the distressed Irish and Scotch, when the collection amounted to £85 1s. 10½d.

Several of the collections for the relief of Irish destitution made in the Unitarian Chapels in England have been wholly, or in part, entrusted to the Belfast Ladies' Association. We notice the following sums thus bestowed:

Paradise Street, Liverpool, remitted by Rev. James Martineau....	£50	0	0
Edinburgh, Rev. R. Shaen....	16	15	6
Lewes, Sussex, Rev. S. Wood..	11	13	6
Kendal, Rev. E. Hawkes.....	5	0	0

Many individuals in various parts of England have sent their contributions to the same Association, which is pursuing its benevolent labours with much earnestness and with great power of usefulness.

KNUTSFORD.—On Sunday, Feb. 14, a collection was made in the Unitarian Chapel, Knutsford, in behalf of the distressed poor of Ireland. The sum received amounts to £36 1s. A feeling universally prevailed, that while compassionating the urgent necessities of the Irish poor, the people of England ought not to be taxed for their relief until the landlords and wealthier classes of Ireland contribute equally with the English to all the burdens of the State, including the Property, Income, Assessed, and all other taxes, and especially including a rate for the poor.

CHELTENHAM.—Two excellent sermons were preached in the Unitarian Church, Bays-hill, Cheltenham, by the

Rev. William Smith, minister of the congregation, on behalf of the distressed Irish, and collections made, amounting to £8.

DOVER.—On Sunday, Feb. 7, at the General Baptist Church, after a sermon preached by the Rev. J. L. Short, the sum of £5 5s. was collected and paid to the Rev. W. Hincks, to be forwarded to the Central General Relief Committee, Dublin, for the relief of the destitute Irish.

LITTLE PORTLAND-STREET CHAPEL.—On Sunday last a collection was made for the suffering Irish, after a sermon by the Rev. E. Tagart, when £115 were obtained. It must not be overlooked, that many of the society had already subscribed liberally to public and private funds for the same object.

TENTERDEN.—The Rev. Edw. Talbot, of Tenterden, preached a sermon in aid of the suffering Irish. A subscription was subsequently entered into, and £51 0s. 6d. raised. The congregation, by way of marking their approval and gratitude to the Society of Friends, for their timely, energetic, and self-denying benevolence in this pressing emergency, and because they had full confidence in their practical wisdom and discretion, resolved to place their contribution at the disposal of the Central Relief Committee in Dublin, organized by that body.

MAIDSTONE.—A collection was made at the Earl-street Chapel, Maidstone, on Sunday, Feb. 14, after a sermon delivered by the Rev. W. Stevens, on behalf of the destitute Irish, and the sum of £27 2s. 6d. has been forwarded to the British Association for the relief of extreme distress in the remote parishes of Ireland and Scotland.

HORSHAM.—The General Baptist Congregation here have made a collection, amounting to £20 7s. 6d. in behalf of their suffering fellow-creatures in Ireland, and remitted it to the Committee of the Ladies' Association, Belfast.

On Sunday, 21st Feb. a sermon was delivered, by the Rev. W. Bowen, M.A. in the Unitarian Chapel, Park-lane, Cradely, near Stourbridge, after which the very liberal sum of £63 was collected, in aid of the destitute Irish and Scotch.—*Birmingham and Midland Counties' Herald.*

A sermon was preached by the Rev. J. H. Thom, at the Unitarian Chapel, Renshaw Street, on behalf of the poor Irish and Scotch, and the sum of £360 was afterwards collected, in the chapel, for their relief.—*Liverpool Mercury*.

BOSTON.—The sum of £42 7s. 6d. collected by the Rev. J. Malcolm, among the members of the Unitarian congregation, Boston, has been forwarded partly to the British Association, and partly to the Belfast Ladies' Association, for the relief of Irish destitution.

NEW-ROAD CHAPEL, BRIGHTON.—A sermon was preached by the Rev. J. P. Malleson, on behalf of the starving Irish and Scotch. The collection amounted to £29 12s. Several members of the congregation had previously contributed to this cause through other channels.

NORTHAMPTON.

The first anniversary of the Christian congregation meeting in Dychurch-lane, Northampton, was celebrated on Sunday, January 31, on which occasion a sermon was preached, in the morning, by the Rev. Henry Ierson, M.A. in his own chapel, on "Earnest and Rational Inquiry the only Barrier to Scepticism;" and, in the evening, by Mr. Joseph Barker, at the Unitarian Chapel, King Street, on "True Religion." The audiences, on both occasions, were very large, especially in the evening, when very many were obliged to go away, the vestry and the aisles even being crowded.

Mr. Barker's discourse was a beautiful and powerful exposition of the practical character of true religion. Collections were made in both chapels in aid of the funds of the congregation, who, with their minister, Mr. Ierson, having seceded from a Baptist church in this town, have incurred considerable expense in fitting up a place where they may worship God and unfold his word, according to the dictates of their

own conscience. Though the expenditure has been on the most economical scale, still the amount is large in proportion to the means of this small but zealous flock.

On the following evening, the anniversary was further celebrated by a public meeting, in the Temperance-hall, at which Mr. Ierson presided.

The Chairman, and the Rev. W. A. Jones, and Mr. Joseph Barker, addressed the meeting. Mr. Barker spoke at considerable length, and with his usual power and eloquence. There were about five hundred persons present, and the impression made was, there is reason to believe, of a most pleasing and most profitable character.

UNITARIAN CHAPEL.

Upwards of 150 persons took tea together, at the Black Friars' Chapel, in Bridport, on Tuesday last. The company was addressed by the minister, the Rev. Robert Maclellan, and other speakers, in remarks of a social and elevating tendency; and some sacred music was performed, under the superintendence of Mr. Thomas Clark, the celebrated composer, which afforded considerable pleasure to all present. When we call to mind the great service rendered to religion, to literature, to science, and to political and civil freedom, by Unitarians, in the persons of Locke, Milton, Newton, Priestley, Lardner, and, not to mention other names, is still being rendered by men of that denomination, amongst those most foremost in the work of human improvements in the present day, we can but rejoice, that, setting aside the evident advancement of their principles, their value, as a body, to society, is being respected, and their sentiments are being investigated to a greater extent than ever. This is as it should be. Success attend all efforts to arrive at, and to advance the truth, and may the conscientious inquirer always meet with respect and encouragement!

NOTICES TO CORRESPONDENTS.

"THE WORLD'S TEMPERANCE CONVENTION" in our next. We hope the respected writer will excuse us for delaying the publication of his interesting paper. The delay is unavoidable.

We thank "L. R." and "T. B. L." Dublin, for their excellent contributions.

It is requested, that all communications intended for insertion in the *Irish Unitarian Magazine*, will be forwarded, not later than the 10th of the preceding month (if by post, prepaid), to the Rev. George Hill, Crumlin, County Antrim; and books, &c. for review, to 28, Rosemary-street, Belfast.

THE

IRISH UNITARIAN MAGAZINE.

No. V.

MAY, 1847.

VOL. II.

SCRIPTURE HYPERBOLES.

MEN, in speaking and in writing, but especially in speaking, are occasionally in the habit of using the figure of speech called "Hyperbole;" or, in other words, in order to give weight to their statements, they are apt to express more than they really intend to convey. Instances of this are often to be met with even in the Scriptures. I am aware that many estimable persons, on meeting with texts of the class to which I refer, are in the habit of ridiculing them as visionary, incredible, and utterly impracticable, whereas, did they comprehend their real import and make due allowance for the figurative language employed in ancient times and in Eastern countries, they would feel and acknowledge that they are reasonable, satisfactory, and altogether deserving of respect.

1. The first passage to which I shall refer is to be found in the Book of Jeremiah, 13 chap. and 23 v., "Can the Ethiopian change his skin or the leopard his spots? then may ye also do good that are accustomed to do evil." Now, this verse, as it here stands, represents the Deity himself as speaking in hyperbolical terms.—He declares that it is as difficult and hopeless a matter for an evil-doer to reform his life as for an Ethiopian to change the colour of his skin, or a leopard to alter the arrangement of his spots. Now, for an Ethiopian to do the one, or a leopard to do the other, is *utterly impossible*, but is it impossible for a sinner to repent and amend? Most assuredly not; yet, this passage, if taken literally, would assert it to be so, and that, too, on the authority of God himself. You cannot but perceive that the words here employed are somewhat hyperbolical, and express more than was really intended to be conveyed. Reason naturally and consistently explains the passage. It tells us that as it is impossible for an Ethiopian to change the hue of his complexion, so is it very difficult, but not impossible, for the

Sinner to cast off a long-indulged evil habit, and lead henceforth a virtuous life. Of the difficulty of this task we can form some faint conception from the fact that it is compared in Scripture to the "plucking out of a right eye, or the cutting off of a right hand," which, we know, must be two excruciatingly painful operations. Let not, then, the Sinner be discouraged, by this expression, from undertaking the good work of repentance and reformation. Let him not suppose that he wants the ability to accomplish it. Let him make an effort—a willing—a determined—a long-continued effort, and I am satisfied, by God's blessing, that he will gain the victory over his spiritual foe. The effort, I know, may be difficult—must be difficult; but then the very arduousness of the undertaking will make the merit of success the more great and glorious.

2. Another instance may be found in the Book of Hosea, vi. c. and 6 v., where God says to the Jews: "For I desired mercy and not sacrifice." Here is clearly an Hyperbole. This verse would seem to assert that the Almighty disapproves of sacrifices entirely, whereas such was not the fact. Under the Mosaic dispensation the Deity was "well pleased" with sacrifices and burnt offerings, and strictly required them at the hands of the Israelites; yet, this passage, if taken in its literal acceptation, would make Him declare that he would not have at all those very sacrifices which he repeatedly assured them were acceptable to him—which he commanded them faithfully and statedly to offer—and for any neglect of which he invariably reprov'd and punished them! This declaration which is thus unreasonable and inconsistent, if taken in its widest acceptation, is perfectly true and beautiful when understood with those limitations which reason at once suggests and approves. The word "mercy," as here employed, does not mean, what we generally understand by it, "pity" or "compassion": it denotes *active benevolence*; and the Almighty here uses it to press upon the attention of the Israelitish people—who were too much disposed to make the whole of religion to consist in outward ceremonies, to the neglect of the weightier matters of the law, justice and benevolence—the important and salutary truth that he preferred mercy to sacrifice—that whilst burnt-offerings were good enough in themselves as being proofs of their worship and obedience, still that he was better pleased with the performance of a single benevolent action than with the strictest observance of mere rites and forms.

This great truth, I fear, would require to be impressed upon the

minds of many in the present day as well as upon the Jews of old. Too many, alas, fancy that they have performed the whole or the greater part of their duty when they have regularly attended upon the public ordinances of Religion, whilst they are lamentably deficient in the supreme concern of love to God and benevolence to their brother man. This is not as it should be. These men are but substituting the shadow for the substance. Let them bear in mind that a single cup of cold water given to a fainting brother, from a benevolent motive—that one tear of compassion shed over the woes of a fellow-creature—that a single mite cast into the coffers of poverty “for the love of God”—that a single thorn plucked, with tender hand, from the bleeding foot of life’s weary pilgrim, is more pleasing unto Him who “prefers mercy to sacrifice” than the “uplifted eye or bended knee.”

3. In our Saviour’s Sermon on the Mount we have another passage of the class to which I refer. “Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.” (Matt. vi., 34.) This advice, if literally adopted and acted on, would lead to ruinous consequences. The passage as it here stands would make our Saviour to have taught his primitive disciples, and us through them, the dangerous and most pernicious doctrine that we are not to be provident and industrious—that we are to take not the least thought for the morrow—that we are to remain, like the sluggard, with our arms folded and our minds completely free from care—that we are to be as careless about our raiment as the lilies of the field—that we are to make as little provision for our sustenance as the wild birds of the forest! Had our Saviour really inculcated so injurious a lesson as this passage, *if taken literally*, would make him to have done, he would have inculcated a doctrine, not only unreasonable in itself, but wholly at variance with all the other teachings of Holy Writ; for, I know of few duties more frequently or earnestly insisted on, in the Scriptures, than Forethought and Industry. Now, in endeavouring to arrive at the true meaning of this passage, we must not hesitate to use the reason that God has given us: we must confine the advice within reasonable and proper limits, and then will all its seeming extravagance at once fade away and disappear. When Christ says “take no thought for the morrow,” his meaning evidently is “take not *too much* thought for the morrow”—be not over-anxious about the future; for, sufficient unto the present day are the cares and trials and troubles which each day brings along with

it, without distressing ourselves with those cares and vexations which more properly belong to some future period." A moderate anxiety about the future is not only becoming, but absolutely necessary. Life is a state of busy exertion; and we must be thoughtful and careful if we expect to get through it in honesty and respectability. The man who neglects or refuses to look forward to the future and diligently to provide for it, will experience but few comforts. To him, life will be one uninterrupted succession of embarrassments. Unless he sows in Spring, there will be no beauty in Summer, no fruit in Autumn, and no hoarded stores in Winter. Yet, let not man, who believes in a Providence, be over-anxious about coming days. Let him not distress himself with unnecessary fears and forebodings, and imagine that he beholds "faint and far away in the distance" evils which are fast approaching, and must, ere long, arrive, and thus render his days more gloomy and his nights more dark than they would otherwise be. No; let him rather ascend Mount Pisgab, and as he looks forward with the eye of Christian faith and hope, he will see that the land which lies before him is a "land of promise"—that, although clouds and vapours may occasionally obscure the prospect, they will eventually be dispelled by the beams of Divine benignity and love.

4. In the Gospel by Luke we have another very striking instance of the Hyperbole. Jesus says, "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple"! So, according to this *literal rendering*, it would seem to be necessary for us, in order to be genuine Christians, to sever ourselves from those we love and by whom we are beloved—to spurn the friends of our dearest affections—to give up all that makes life worth the possessing! Were such really the case—were it absolutely necessary for me, in order to be a Christian, to hate the father who toiled for me, the mother who fondled my infancy on her knee, and the brothers and the sisters who grew up with me, side by side, and whose countenances shed a light through the home of my childhood, then would I have no hesitation in declaring "I shall be no follower of Jesus!" The holier and tenderer affections of my nature would for ever restrain me from attaching myself to his cause: the sacrifice would be too great for me to make, the friends would be too dear to be thus arbitrarily given up. But, blessed be Almighty God, no such sacrifice is required at our hands—no so severe a wrench are our affections doomed to endure. We may love our

kindred with an affection that only death can destroy, and yet be privileged to sit at Jesus' feet, or lean upon his bosom. All that is required of us is, that whilst we love our friends well we shall love Christ better—so that should friends ever attempt to stand between us and what we believe to be truth and duty, we must maintain our integrity at all hazards—we must follow the dictates of our own consciences, no matter whom it may please or whom it may offend.

The Evangelist Matthew thus explains these words of Christ, for, in the parallel passage he represents Jesus as saying "He that loveth father and mother *more* than me is not worthy of me." To hate our friends, therefore, only means—not that we are really to hate them, but that we are to love them less than Christ—a statement which is perfectly reasonable and fair, and which our judgment cheerfully adopts and approves.

The duty here inculcated is one which requires to be brought prominently forward and strongly insisted on, in times like the present, when diversity of opinion on religious matters is dividing and distracting families, and when many are hesitating as to whether they will follow friends or follow Christ. If we can worship God in the way which our mind approves, and, at the same time, maintain the esteem and love of our relatives, it is well; but, if they are disposed to cast us off, or look coldly upon us, unless we conform our religious convictions to the standard which they have arbitrarily set up, let us not hesitate for an instant as to the course we ought to pursue. Preserve their good opinion if you can do it with a clear conscience; but, if this may not be, then come at once to the honourable resolution, that, let others do as they may, as for me, I will follow unswervingly the onward and upward path of truth and duty.

5. Another instance of over-statement may be found in one of the exhortations which Paul gives to the Thessalonians (Thes. v.—17), where he says, "Pray without ceasing." If this advice were to be obeyed, not in the spirit, but to the letter, it would be most unreasonable. Prayer, though highly important, is not the only nor the chief business of human life. Men have to act, as well as to pray; whereas, were they to be always absorbed in devotion, they would not have time to discharge the other and not less necessary errands on which they are sent into this world. All that these words really mean is that men should have a prayerful habit—that they should cultivate a devout frame of mind—that they should be in earnest about the concerns of eternity—and that they should live as becometh those who dwell in tabernacles made of clay, and who know not

what a day or even an hour may bring forth. Habitual seriousness is becoming, in creatures destined for immortality, and who believe that, sooner or later, they will stand before the Judge Infallible, to receive according to their deeds. When I think of Death, and Judgment, and Eternity, I wonder how men can be otherwise than devout. The narrow house—the long sleep—the resurrection morn—the trumpet's blast—the Bar—the Judge—the Book opened—and the awful sentence pronounced; these are things which should deeply impress the most obdurate and careless heart, and make us all thoughtful and solemn.

6. In Matt. v., 39–40, we have a great and salutary maxim Hyperbolically expressed: “Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law and take away thy coat, let him have thy cloak also.” Were men strictly to follow out this rule, in the concerns of every day life, it is to be feared that property would often change hands, and that many would forget the distinction between “mine and thine.” The meek and inoffensive man, I should think, would soon discover that his wardrobe was becoming rather scanty, whilst the rogue and the thief would be “wearing fine clothing and faring sumptuously every day!” This maxim, however, is not to be thus literally construed. Christ never taught or intended to teach, such a glaring absurdity. The whole drift of his discourse is to caution men against being vindictive and revengeful—that men, when insulted, are to forgive an injury, and not to be looking for every opportunity to retaliate. In matters of property, he tells us (what every man who has gone into courts of justice has assuredly found out) that it would be better for us to sustain loss in small matters, than to be at the trouble and expense of going to law to settle the dispute. How reasonable and commendable is this advice when properly modified, yet how extravagant and ridiculous is it in all its length and breadth! Alas! that the world should have practically learned so little of its spirit. Alas! that men professing to be guided and controlled by the precepts of Jesus, should be so pertinacious in asserting what they are pleased to call their “rights,” and thus rush into courts of law upon every slight offence. Better far would it be for them to suffer trifling injuries—to lose an occasional coat or cloak—than to put themselves within reach of that legal whirlpool which swallows up the great majority of those who come within its seductive influence. There is a certain anomalousness about the law which should restrain men from heedlessly entering

into it, viz. : that whilst only one can win, both may — both must, lose. They lose their money, their time, their temper, and, not unfrequently, public reputation. The public good, I know, often requires that the offender should be restrained, and that the miscreant should not go unpunished ; but then, be sure that you are actuated by a desire to promote the public good, and not to gratify your own revenge.

7. The last example of "Hyperbole" to which I shall at present refer is among the most striking to be found in the Scriptures : "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven"! This passage contains what might be called a double Hyperbole. It not only affirms that a certain thing is impossible which is not really so, but that it is *more* than impossible! For "a camel to go through a needle's eye" is physically an impossibility, but then we are told that this is an "*easier*" work than for a rich man to obtain admittance into the Kingdom of God"! Here is one of those texts the real meaning of which is entirely misunderstood. Even the poet Southey, in one of those effusions in which he waxes eloquent against riches (although I never heard or read that he refused money when he could get it), talks significantly about "the needle's eye," and quotes this Scripture extract in a sense in which the Author never used or intended it. The phrase "the Kingdom of Heaven" does not, in this passage, mean, as men now-a-days generally understand by it, *the abode of the righteous hereafter*, but merely, the *Christian Church*—the *gospel dispensation*—that spiritual and heavenly kingdom of peace and truth and righteousness which Jesus laboured and died to establish in this lower world. All that Christ means by this expression is, that it would be very difficult, but not impossible—for a rich man to *become a Christian* in his day, seeing the privations and losses to which the professors of Christianity were invariably exposed. Of the difficulty which men had in entering into the *Christian Church* he can form some idea from the fact, that, in our Saviour's lifetime, there were only two rich men among all his followers—Joseph of Aramathea and Nicodemus—and even these two were not his open and avowed friends ; for, we are told that one of them came to him "privately by night," and the other was his disciple "secretly, for fear of the Jews." Riches have no more avail either in admitting men into, or excluding men from, heavenly blessedness, than the use or abuse of any other talent which God may see fit to commit to our care. If judiciously employed, they will place no barrier in our way ; but, if

misspent or uselessly squandered, we will be called to a strict account for the improper purposes to which we may have applied them.

Such are a few instances in which the Figure, Hyperbole, occurs in the Sacred Scriptures: there are several others, but it is not necessary to point them out. From what has been said, some may be disposed to ask why was this Figure employed at all in matters where it is so desirable that every statement should be plain and easily understood? Was it optional or compulsory? I reply, it was occasionally the one, and occasionally the other. The Sacred Historians, in recording events, were inspired and guided so as not to err in the main facts, but they were left to record those facts in such words as their own tastes and judgments dictated. Hence we have so great a variety of style and expression in the Sacred writings. Some, brought up under more favourable influences, and having received a better education, wrote more classically and logically than others who had not been so highly favoured. Still, although the style and manner may and do differ, the statements of both are equally true. So that the inspired penmen, who were left to choose their own mode of expression, adopted the highly figurative language of the day and the countries in which they lived, and, like writers on other subjects, employed Eastern similes which were not always literally correct.

Whilst, however, these were sometimes voluntary, they were also frequently compulsory. The languages in which the original Scriptures were written are what Grammarians call "poor languages," that is, they have few words to express our ideas. On the contrary, the English language is a "rich language"—it so abounds in synonymous terms that you can express the same idea in almost endlessly different forms of words. Now, from this poverty of the language—from want of a proper word, writers and speakers were often compelled to say more or less than they actually intended to convey.

But this was not all. The ancient languages are especially deficient in words to express the comparative degree—words corresponding to our words "better" and "worse". Owing to this, writers were often forced to say too much or too little—to say, that one thing is good and another thing is bad, when they do not really mean that either is bad, but, simply, that the one is not *so* good as the other. Now, in interpreting passages of the kind on which I have been commenting, we must take this into consideration. We must not pronounce sentence upon the veracity of the inspired penmen, or impugn the general accuracy of their statements, without

making due allowance for the insuperable difficulties that they had to encounter, and the restraints which the poverty of the language imposed upon them. We must remember, that for want of a suitable word they were often compelled to use an unsuitable one; and then we shall be surprised—not that their exaggerations and over-statements are so numerous, but that they are, on the whole, so few and unimportant.

The conclusion to which these observations, if true, would mainly lead would seem to be this, that, in reading the Scriptures, men should not *prostrate their reason*, but keep it awake and on the watch, so as to discover what is really the mind and will of God. If you prostrate your reason—as some would have you to do—and take the Bible in its literal acceptations, then prepare yourself to believe all contradictions, to swallow all extravagancies, and to ask no questions for conscience sake. “Prostrate the reason!” I never hear or read such an expression without feeling the blood run quicker in my veins, through indignation. Those who join in such a cry have usually very little to prostrate. “Prostrate” the choicest gift of God to man!—that divine emanation from above—which, when uncontrolled, searches through all time and in all space:—to think that we are voluntarily to chain it down—to say to it “thus far shalt thou go and no farther”—that we are to prune its wing and cramp its flights, is a thought from which my soul instinctively revolts. No! be it our part to *dare* to reason. Reason and revelation never contradict—they beautifully harmonize. Reason, instead of defacing revelation, when legitimately used, only throws a brighter light upon some of its dark passages. Employ it then, judiciously, in your study of the word of God, and you will be able to understand many things which would otherwise be obscure, and unravel many difficulties which would otherwise be perplexing.

J. M.

THE FAMINE—THE FAST.

A GREAT affliction has fallen on our country. Famine, gaunt and pale, is doing the work of death in the homes of thousands of our fellow-countrymen. In this most horrid of all forms the life is being crushed out in agony from the hearts of strong men, helpless women, and innocent children. Daily, hourly, the frame grows weaker and weaker—improper and insufficient food fails to supply the strength

of life, and gnawing hunger, more cruel than pestilence or sword, with horrible slowness eats out the vitals of existence. In many and many a cottage of this our wretched country, rational creatures of God, our brethren, our countrymen, are starving. The bluish paleness of famine is on their lips and beneath their sunken eyes—the father is crouching in despair by an expiring fire—the mother is bending o’er a wailing, dying infant—dying because the fountains of its life in the mother’s breasts are dried up—the remains (uncoffined, and like to be,) of some who in God’s mercy have happily passed the gates of Death, lie as yet unconsigned to their last resting place. Fill up the details of the picture as your imagination can most vividly pourtray, and it shall be no imagination; but if there be dependence on human testimony, fall far short of the dreadful, awful reality.

Here, indeed, is ground of Humiliation—of National Humiliation before God and man—in the sight of Heaven and of the Nations of the world. Is this our boasted civilization? Is this the fruit of our triumphs of science and learning? Is this the end of all our wonders of mechanical skill? Not in some distant colony, where instant action is difficult, but in the very bosom of the richest, most civilised, most Christian empire in the world—despite of all its resources applied with no niggard hand—in spite of all the wisdom, foresight, and benevolence of its rulers—in spite of all efforts of private gain ransacking the whole world for supply, the cry is still for food; and the British Empire, the proudest in the world, sees her children die at her gilded and gorgeous gates, for lack of bread.

Here, indeed, is matter of Humiliation before the world and before God. Well might our princes and rulers cover their heads, in very truth, with sackcloth and ashes—well may every British subject feel humbled—well may every Irishman hang his head in shame. For, what could be done for us that God has not done?—a temperate climate and a fruitful soil; work to do, and men to do it; land to be reclaimed, and men to reclaim it; and yet, here is the use we have made of all our advantages—we have been fighting every inch of ground in sectarian and political contests—we have been crying “Repeal of the Union” and “No Popery,” and we have failed to make the land find food for the human creatures that have come to dwell upon it.

Who can doubt but that there is much astray in our social arrangements? Who can doubt but that, as a nation, we must have transgressed some of God’s natural laws—that we must be out of

conformity with his will? But let not our piety be cheated into false views of God's moral government. Let us not think that we live in an age of miracles. When we speak of the Famine as a judgment of God, we mean not such a judgment as often fell upon the Jews. God in his government of them, in his rewards and punishments, had recourse to miracle—by miracle sent blight and mildew—gave manna and water; but we live in an age when God works no miracles. His government over us is by ordinary, steady, unbending laws; *violation of these laws are followed ever by appropriate punishments*—these punishments are God's judgments, not uttered, as of old, by a voice from heaven and by lips of inspired prophet—not executed, as of old, by outstretched arm, but proclaimed *with solemn voice in reason's ear*, and executed with never-failing certainty by principles which are inherent in the things that he has made. Not by miracle, but by the workings of the fixed laws by which God orders the vegetable kingdom, has this blight fallen on the potato. It seems to be a law of God's Government, that blights and failures, in a greater or less degree, should, at times, fall on almost every production of the earth; but is it his will that any nation should ever come to *look to any one production* for their support? Why with such a lavish hand has he diffused variety in grain and roots suitable for support of human life? Why has he given such differing soils and climates to the different nations of the world? Why, but that, since it is a law of the vegetable world that failures and blights should come, that they should not come, at once, on all, and in all places; and that thus abundance might still be left for man's support. We believe it is God's will that every human being should always have abundance of food, and that it is owing to some fault in the social economy of states, that it is ever otherwise; and our piety protests against laying, as a burthen, on God's goodness what is partly chargeable to man's *blindness, indolence, and selfishness*; and in this present famine under which our wretched country is suffering, we recognise the *just and natural retribution* of having, as a nation, allowed ourselves to sink into dependence on this one article of food. It is difficult, and not necessary, at present, to say which class is most to blame. It is enough for our present argument to rest in this conclusion—that had all classes been doing their duty—had there not been selfishness and grinding tyranny on the one hand, and indolence and apathy on the other—had there not been, on the part of all, gross violations of God's laws in our national policy and social arrangements, the de-

struction of the potato crop (which, indeed, would have come had Maynooth never been endowed—had popery been uprooted—nay, had we been all as holy as the blessed martyrs) would never have caused a famine in the land.

It seems to us that there is very much of impiety in a great deal of what is said about God's judgments, that much of it is nothing less than throwing upon God what is justly chargeable to man, and that true piety will be slow to believe that God interferes by miracle to starve his creatures, but will much rather believe that our merciful heavenly Father is grieved when men so depart from the observance of these laws that regulate the production and distribution of food as to bring upon themselves such punishments. And now let us ask how far fasting and prayer as enjoined in the Royal Proclamation are suitable to this emergency. The "Public Fast" and Day of Humiliation was, we believe, very generally observed. Many Presbyterians conformed—others, while they would yield to none in loyal allegiance to our beloved Queen in all civil matters, scrupled to yield even seeming obedience to the state in religious concerns. But how far is such a thing suitable? We need not say that we have no faith in fasting as a means of propitiating God, and that taught by Jesus we have got far beyond such heathenish notions of Deity. Fasting, as a religious duty, is more ancient than either Christianity or Judaism, and has its roots in that idea so strange, yet so universal, that God's wrath is to be averted by man's voluntary sufferings. Besides, in early times, the priests were likewise the physicians, and occasional abstinence from food was thought good for the health, and we can see how easily and naturally fasting came to be looked upon as a religious duty. Moses enjoined but one fast, indicating his low estimate of the practice, and that it was rather allowed to their hardness of heart than willingly adopted. Our Saviour appointed no fast—did not (so far as we know) himself fast (for those forty days in the wilderness have no pertinence to the question). His disciples did not fast. His reply to the objection founded on their neglect of such an observance, points to a time when the bridegroom being taken from them, they would fast; but as he left no such injunction, it may be inferred that he used the word in its typical and not literal signification, and that his meaning was, that a time of mourning and affliction would surely enough come to them in God's own time, without their anticipating it by self-inflicted bodily mortifications. Still, fasting is not condemned by Christianity. It is permitted, not enjoined. If any have found it a means of

spiritual good, as almost any act of self-denial may, there is nothing in the gospel to forbid its use. If others think lightly of it as a means of spiritual growth, that it does not well harmonize with Christ's teaching, that it is, as our Lord says, like putting new wine in old bottles, mixing up what belongs to a past age and condition of the human mind with that spiritual Christianity which is to be the salvation of God to it for ever, they who thus think lightly as we do of fasting as a religious duty, have much to confirm and sanction such views in the words and practice of our blessed Lord himself. If, indeed, the late fast has been in reality a general act of self-denial on the part of the richer classes in abstaining from the principal meal, even for one day, and that the amount thus saved had been given to the support of their poor neighbours, there would have been something suitable to the emergency, and would in the aggregate have formed no contemptible relief; but as to well dressed and well fed men and women assembling in churches and chapels—dispersing to their well provided homes—eating fish instead of flesh, and calling this a fast and day of humiliation, what shall we say of it? Shall we praise them in this? We praise them not.

But not so do we think, not so shall we speak of prayer. In this time of national distress it is most fitting we approach with lowly supplications God's high throne. In his hands are the issues of things. We have full belief in the efficacy of Prayer, not indeed to prevail with God to work miracles—not to lower the price of food, or to restore health to a diseased crop, or reverse the laws of the vegetable world; but that communion with God's spirit in the secret temple of our souls, induces such pity, love, and compassion towards our fellow creatures, shows us our duty so clearly, strengthens our good resolves so wonderfully, purifies our motives so truly, so rebukes our selfishness and enlarges our sympathies, that we go forth among our fellows prepared as no otherwise we could be, for meeting the requirements that press upon us in this time of national distress.

H.

WORLD'S TEMPERANCE CONVENTION.

AN assemblage of more than three hundred men, many of them persons of station in society, and of high intellectual attainments, brought together for the promotion of virtue and happiness in the

human family, and without any view to personal emolument, or advantage of any kind, save the pleasure they might derive from the consciousness of "duty well performed," is an event worthy of more than common commemoration.

The meeting of "The World's Temperance Convention" in London, in August last, is such an event; and, as it is one likely to mark an important era in the temperance reformation, I have pleasure in laying a short account of its rise and progress before the readers of the *Irish Unitarian Magazine*. The object had in view by the different societies, in various parts of the world, who sent Delegates to that important gathering, in which were to be found some of the noblest specimens of humanity, is one, the importance of which cannot be overestimated; and the time has arrived when it becomes the duty of all men to decide whether they will enrol themselves under the unstained white banner of Total Abstinence from intoxicating drinks, or be numbered among the drunkard makers in society. The election must be made, for the trumpet has sounded, and the call has gone forth—

"There's a spirit above, and a spirit below,
A spirit of weal, and a spirit of woe;
The spirit above, is a spirit divine,
The spirit below, is the spirit of wine."

A unanimous feeling in condemnation of the drinking customs of society pervaded the Convention; in proof of which I may state, that the following resolution, after an animated discussion, was almost unanimously adopted.—There being only three or four dissentient voices :—

"*Resolved*—That, in view of all the information given to this Convention, our conviction of the immorality of the manufacture, sale, and use of intoxicating drinks, as a common beverage, is deepened and strengthened, and we desire loudly to enunciate to the world this strong conviction. Whether men may or may not be prepared to receive this great truth, this Convention is not able to determine, neither are they anxious on that point. They desire faithfully to do their duty, and to impress it on the consciences of all men who are engaged in the demoralizing practices referred to, that it is their bounden duty to renounce them at once, and for ever."

Truth is not made any more true, by being adopted and proclaimed by many; yet it is, nevertheless, brought to bear with greater force on most minds when it comes before them sanctioned by the voice of the wise and good, assembled in large numbers to give their opinions and convictions to the world. I therefore point with peculiar emphasis to the above unfaltering resolution, as an evidence of what I have just now stated, that, the time has arrived when all

men must range with those who uphold the baneful and criminal drinking usages of the world, or with those who are the upholders of sobriety and virtue among men. There is no middle way. The phantom Moderation is an unknown quantity. It is the pioneer of demoralization.

The World's Temperance Convention arose out of the spontaneous convictions of earnest men in England and in America. I am not certain from which side the Atlantic the invitation first boomed across the waters, but it is certain that the joyful sound met a hearty response in both hemispheres. I rather think it was the American teetotalers who first proposed the great meeting in London, with a view to adding a fresh impulse to that glorious reformation which had already shed its benign and heavenly influences in so many quarters of the world.

France was represented in the Convention. The East and the West Indies were represented. America was largely represented, and Albion, Scotia and green Eria sent earnest men to confer with the brethren, and to help to redeem the world from the curse of moderate!! and immoderate drinking of alcoholic drinks.

The Convention met in the Literary Institution, Aldersgate-street, London, and continued in session for five days, during which time an immense mass of information, both oral and written, was laid before it. Indeed, although the Convention, the General Committee, and the Sub-Committees devoted themselves, with great assiduity, to the business in hand—Time did not permit even one half of the valuable documents prepared by individuals and local societies, to be read, much less discussed, in general assembly. A great deal, however, was accomplished, and a report of the proceedings, in the shape of a good sized Book of 137 pages, has been since prepared and published by directions of the Convention. This task was confided to the indefatigable Secretary of the London Society, Mr. Thomas Beggs, and herein will be found much valuable information, in the remarks of different speakers—in statistics—and in some valuable papers which were laid before the Convention.

It is not my object to give any detailed account of the proceedings of the World's Temperance Convention. I would, however, deeply impress upon the minds of your readers the great importance of this gathering together of earnest minds in relation to the social, moral, and religious improvement of our race. It would be an idle waste of time, even if I were so inclined, for me to attempt to conceal the fact, that Intemperance is the great bane of Man's

happiness; and it would be equally absurd of me to attempt to prove that so-called moderation, was not the parent of all the crime, of all the immorality, and all the misery arising from the drunken habits which still too generally prevail.

Seeing, then, that these evils must be attributed to the use of alcoholic drinks, and that this fact is proved by such an amount of evidence as no intelligent person will pretend to gainsay or refute; is it not plainly the duty of all men to renounce "at once and for ever" those drinking customs which are so mischievous to the human family?

I am at a loss to imagine on what grounds men can any longer defend the use of intoxicating drinks. No one will deny that they are the creators of much crime and misery in society. Let any man step forward and prove to his fellows that these poisons promote, in any degree, the health, the wealth, the peace or the comfort of society. There is no such man to be found. Even among the wholesale and retail venders of these seeds of destruction, who are deeply interested in the maintenance of the unholy traffic, a man hardy enough openly to defend his occupation, on the ground that it is innocent or useful, is not to be found. If Teetotalism could be put down by reason and argument, it would have long since been buried ignominiously under the maledictions of its enemies; but it rests on an everlasting foundation; and its banners would have e'er now floated triumphantly over a regenerated world, but for the foul and discreditable alliance between drunkenness and moderation!!—between drunkards and drunkard-making temperance men.

The World's Temperance Convention was assembled for the purpose of giving a fresh impulse to Teetotalism. The Delegates represented the united opinions of millions of men and women who sent them to proclaim to mankind, from one great centre of living thought and feeling, that alcohol is a poison alike destructive of the moral and physical well-being of Man; and to awaken the slumbering consciences of the sensual and the indifferent, to this great truth, that, "The drinking customs of society are at war with the virtue and happiness of the human race;" to tell the Clergy in an especial manner, that they have failed hitherto in performance of their duty in regard to this great question; that they should at once, one and all, throw themselves into this holy warfare against sin and misery; to declare to them in plain and undisguised language—that a drinking Clergy cannot be a Christian Clergy, or a drinking people a Christian people. Until the Church reform herself, by put-

ting away the unclean thing altogether, she will be an unfit instrument for reformation of the world.

Almost contemporaneously with the meeting of the World's Temperance Convention, a great National Convention, of a similar character, assembled in Stockholm, and during the three days in which it was in session, the King and Queen sat at its deliberations, and thus crowned themselves with honour by evincing so sincere and active an interest in the well-being of their subjects. Is there any thoughtful man or woman in these lands, who does not feel that our good Queen Victoria, and her royal husband, would give increased dignity to their elevated position, by a similar act of wisdom on their part? The time will come, and is, I hope, fast approaching, when no individual, be he subject or sovereign, will be allowed to have performed this duty to God and man, unless they be Teetotaler. That word, now so sneered at, by some, as unauthorized and vulgar, will yet be the test of a man's sincerity as a lover of his fellow-men, and the reformer who will come forward without this badge of his fitness as a moral and a Christian teacher, will be cast aside as unworthy of the noble office.

I believe that I have, in the foregoing lines, given a fair and unexaggerated outline of the opinions and feelings of the World's Temperance Convention, and that these opinions and feelings are the opinions and feelings of the millions of men and women whom that assemblage represented.

The principles of Teetotalism are founded on God's Word and Works; they are true and unassailable as the pillars of Heaven. He that fights against them, fights against Truth, and he will be foiled, for,

"Truth crushed to earth, will rise again;
The eternal years of God are hers,
But error wounded, writhes in pain,
And dies amid its worshippers."

The Rules of the World's great Temperance Association are simple, and easily practised by all. They consist in a total renunciation of all alcoholic drinks as a common beverage, and in a solemn determination to labour earnestly for the diffusion of the principles and practice of Teetotalism, in which are included, the duty of promoting "peace on earth and good will to Man."

I commend these principles and practices to my fellow men, and I pray that they may find an entrance into every heart.

JAMES HAUGHTON.

DUBLIN, 11th February, 1847.

A POOR MAN'S SONG.

FROM THE GERMAN OF UHLAND.

I WANDER on my lonely way
A poor and solitary man ;
Yet gladsome heart and spirit gay
Were mine, when life began.

For in my parents' house was I
A merry child of mirth and glee ;—
But in their grave my parents lie,
And grief remains for me.

I see the gardens blooming fair ;
I see the rich and golden grain ;
But mine the barren ways, that bear
No fruit but care and pain.

Still 'mid the busy throng I go,
And stifle tear and bitter sigh,
And greeting kind and warm, bestow
On all who pass me by.

Yet, oh, kind Lord ! thou leav'st me not,
All comfortless and sad to mourn ;
For hope, beyond this earthly lot
Aloft to Heaven is borne.

And, rising in each hamlet low,
We see thy holy house appear,
Where hymns from voice and organ, flow
On every listening ear.

And sun, and moon, and stars, still give
Their kind and blessed light to me ;
And when the bells ring sweet at eve
Then talk I, Lord, with Thee.

What time thou openest to the blest
Thy feast of love and joy, O Lord,
I'll come, in festive raiment drest,
And place me at the board.

L. R.

LOVE YE ONE ANOTHER.

Oh ! love ye one another — in childhood's gladsome hours,
When fancy twines herself a wreath of heaven tinted flowers ;
How blessed are the groups who meet around the household hearth—
All pure, all fair, all beautiful, the innocent of earth !
A tender and a holy spell, is o'er their spirits thrown,
As they blush beside the parent stem—sweet roses but half blown ;
Yet, hush ! a change may e'en come o'er the dwellers 'neath one roof,
A careless word, a look of pride, a doubt that hath no proof.
Affection's fairest buds may blight, the fondest friends may sever,
Then guard the treasure of the heart — once lost, 'tis gone for ever.

Oh ! love ye one another — in Manhood's ardent prime,
When like the towering Palm tree of some far distant clime,
The soul erect in native power, points to the heaven above,
And dreams of deed of glory, of virtue, and of love.
How prize we, then, the faithful friend to whom our fame is dear,
Who greets our gladness with a smile, yields to our woes a tear,
The host of hidden sympathies that in our bosoms lie
Ungathered or uncared for, will wither, droop, and die.
This world has many a precious gift of fortune to bestow,
But give to me one kindly heart, whence noble feelings flow.

Oh ! love ye one another — when the dreams of youth are fled,
When the gnarl'd trunk, tho' standing still, is blasted sapless, dead.
'Twere sad to fade from life away, pale shadows of the grave,
As useless, as forgotten, as the foam-wreath on the wave.
Then love ye one another — such was our Lord's command,
The solemn and the sacred pledge he claimed from every land.
Away with faction's deadly strife — the war of sect and creed —
Oh ! be but Brothers in your hearts, and ye are blest, indeed.

T. B. L., DUBLIN.

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN IRELAND.

BY THE REV. H. MONTGOMERY, LL. D.

(Continued from No. III, Vol. II. page 104.)

THE persecution of Emlyn, the overthrow of Creeds in Geneva, the liberal toleration of Dissent by Geo. I., and the Debates at Salters' Hall, had largely contributed to diffuse a spirit of free inquiry on religious subjects. The Presbyterian Ministers of Ulster had been, to some extent, prepared to sympathize with this spirit, by their education under the Rev. John Simson, Professor of Divinity in the University of Glasgow. In the year 1715, he was accused of various anti-calvinistic heresies before the General Assembly, in Edinburgh; and, after multifarious trials, appeals, rebukes, and suspensions, continued for several years, it was finally decreed, that he should not be any longer entrusted with the education of candidates for the Ministry. A gentle orthodox Writer grievously mourns over "this *slight censure* of an Arminian and Arian blasphemer, which exceedingly grieved and offended multitudes of the more serious"! It was not enough that the most learned and estimable man of the University was cast upon the world, homeless, pennyless, and branded with the odious name of heretic, in his advanced old age: his life was spared, and he was not even cast into prison—a forbearance which "exceedingly grieved and offended multitudes" of the degenerate descendants of those brave men who had secured freedom of worship for themselves and their children, on the blood-stained glens and mountains of their native land!

But, although they were able to crush the venerable Teacher, they could neither recall his lessons, nor entirely erase the love of liberty and truth which he had imprinted upon young and generous minds. Many, no doubt, were inspired with a salutary dread of ecclesiastical power—many sacrificed conscience to interest, and became supple hypocrites—many temporized, and kept the truth in abeyance—but a few still ventured to think and to inquire. Amongst these last were the members of "*The Belfast Society*"—an Association of ministers and students formed for the laudable purposes of devotion, conference, the interchange of books, and mutual assistance in the study of the Bible. Of this Society, the following account has been given by the late Dr. Bruce:—

"Among the members were T. Shaw of Ahoghill, W. Taylor of Cairncastle, M. Bruce of Holywood, J. Abernethy of Antrim, S. Haliday and James Kirkpatrick of Belfast; who, with other Nonsubscribers, afterwards com-

posed the Presbytery of Antrim. Their method was to confer on the meaning of difficult texts, compare one place with another, and debate on the sentiments of the best interpreters. For this purpose two were appointed at every meeting; one for the Old Testament, the other for the New, to study three or four chapters in each, without debarring others from proposing doubts on other passages. They also conversed on the most profitable mode of preaching, visiting the sick, and discharging the other duties of the pastoral office. They consulted on the proper measures for procuring the best intelligence concerning books, and united in buying them; taking care, that no two members should purchase the same, except those in constant use. They also communicated what they met with in their private studies. After conference, one was appointed to reduce the substance of their reasonings to writing; and upon reading it, the conference was resumed; and at each Meeting, they had a Sermon, generally on Christian Union, Schism, Rights of Conscience, and the sole dominion of Christ in his Church, beside the evidences of natural and revealed religion, &c.

"Notwithstanding the inoffensive and edifying nature of their plan, they became an object of jealousy and suspicion. They were represented as enemies to the Confession of Faith, which they positively denied; and assured their brethren, that no opinion was vented or received in their society, inconsistent with the important articles of religion, or hitherto reputed important among the Dissenting Ministers of Ireland. They were also accused of a design to subvert the Constitution of the Presbyterian Church. This they peremptorily denied; but they would not allow its decisions to be the rule of faith, but believed it to be the unalienable right of every Christian to examine them according to the Word of God, and reject or receive them accordingly. This charge was countenanced by their inquiries into the different forms of Church Government.

"They complain of the reproachful names bestowed on them in conversation, such as *New Light Innovators*, *New-fashioned Ministers*, &c.; and that these evil reports were suggested by some of their brethren, who had asserted, that there can be no peace unless they disbanded their Society. This they could not do conscientiously, or in justice to their own reputation; but relied on the account of their conduct and discourses in their pamphlet, entitled *The Good Old Way*. They transmitted a circular letter to all the Presbyteries in Ireland, but received neither answer nor countenance, except from Dublin and Munster.

"Thus, the spirit of free inquiry, and the right of private judgment were fostered and asserted in Ulster, without, as yet, producing any material change in doctrine."

Three of the Ministers mentioned in the preceding extract, viz.: Haliday, Kirkpatrick, and Abernethy, became eminent as literary men, and able advocates of religious liberty. The first of these, as being mainly instrumental in producing the separation of the Presbytery of Antrim from the General Synod of Ulster, is entitled to a special notice; and, to Dr. Bruce, I am again indebted for the following particulars.

"Mr. Samuel Haliday was the son of Mr. Samuel Haliday, Minister of Omagh, who, on the troubles of 1688, had fled to Scotland, his native country, but returned in the latter end of 1692... Mr. Haliday, as was common in those days, finished his education in Holland, where he defended a Thesis on Levit. xxiv. 11—16, before Hermann Witsius, July 10, 1706, and was licensed in the same year; and in 1708, he was ordained in Geneva, be-

cause the terms of Communion there, were not narrowed by any human impositions.....By virtue of this ordination, Mr. Haliday became Chaplain to Col. Anstruther's Cameronian regiment, with which he served in all the Duke of Marlborough's campaigns; and in 1712, he was received as a member of the General Synod, as though he had been licensed and ordained in Ireland; and the Synod afterwards recommended to him a Call from Belfast."

For the proper understanding of what follows, a few words in relation to "*The First Congregation of Belfast*," may not be out of place. The earliest stated ministers of this Society appear to have been Wm. Read and Wm. Keyes, who officiated as co-pastors, in the year 1672. Three years afterwards, Mr. Keyes removed to Dublin, and was succeeded, in Belfast, by the Rev. Patrick Adair of Cairncastle, of whom honourable mention has been repeatedly made in these *Outlines*. Mr. Adair died in the year 1694, and the Rev. John M'Bride of Glasgow was installed in his room; but, refusing, in 1705, to take the oath of abjuration, he was compelled to flee into Scotland. There does not appear to have been any second minister at this time; and the Rev. James Kirkpatrick, of Templepatrick, was invited to take charge of the congregation, as colleague to Mr. M'Bride, who was permitted to resume his charge, in the year 1712. About this period, the Congregation having become very numerous, a new Meeting-House was built on the same premises—Mr. M'Bride remaining pastor of the *first* congregation, and Dr. Kirkpatrick taking charge of the *second*. The separation being amicable, the *Communion Plate* continued, and still continues, to be joint property—a happy omen of the uninterrupted Christian harmony which has, until the present day, subsisted between the eminent ministers and respectable people of those two most influential Societies. The *Call* which Mr. Haliday received was from the *first* congregation; and in his "*Reasons against Subscription*," subsequently published, he gives the following details:—

"In 1719, I received an invitation to be Pastor of the old congregation of Belfast; and as soon as this was known, the North of Ireland was filled with malicious reports of my being tainted with Arianism. This obliged me to attend the General Synod at Belfast, anno. 1720, where having my accuser face to face, I refuted very fully the calumnies which had been cast upon me; and the Synod did by an unanimous vote, declare them to be groundless.

"The Synod having recommended to me the call from Belfast, where I had a comfortable prospect of usefulness, I was, by the earnest solicitation of my friends, prevailed to embrace it; though this was very contrary to my own interest. But not daring to submit to terms of communion, by which, as I apprehended, those might be excluded whom Jesus Christ received, and commanded us to receive, and being desirous to do all that I could do with a good conscience, for cultivating peace and love with my brethren, I drew

up a paper in these words : I sincerely believe the Scriptures of the Old and New Testaments to be the only rule of revealed religion, a sufficient test of Orthodoxy, or soundness in the faith ; and that they settle all the terms of Ministerial and Christian Communion, to which nothing may be added by any Synod, Assembly, or Council whatsoever ; and I find all the essential articles of the Christian doctrine to be contained in the Westminster Confession of Faith ; which articles I receive upon the sole authority of the Holy Scriptures. The Presbytery of Belfast having perused this paper, thought fit to receive me into their association, as Pastor of the old congregation of Belfast, though four members protested against that resolution. But the north of Ireland was soon filled with clamours against those who had voted to receive me into Ministerial Communion, without such a subscription as they were obliged to require.

“ Though this affair did not come regularly before the Synod of 1721, they could not be diverted from asking me, whether I adhered to the assent, which I had given to the Westminster Confession, when licensed at Rotterdam. This question having been put in an authoritative way, so as to carry in it the air of an inquisition, after I had preached the Gospel faithfully, though in much weakness, for the space of thirteen years, I answered in these words: My refusal to declare my adherence to the assent I gave, when I was licensed, does not proceed from my disbelief of the important truths contained in it ; but my scruples are against submitting to human tests of divine truths, especially in a great number of extra essential points, when imposed as a necessary term of communion.”

The Moderator said that he had spoken with great modesty ; and on the recommendation of the celebrated Dr. Leland and other Dublin Ministers, he was ordered to be installed in Belfast. To this “ happy termination of a matter which had once threatened to produce unpleasant consequences,” the General Synod specially referred in their letter of advice to their Brethren at Salters’ Hall, dated June, 1720 : yet, as if they had still some misgiving with regard to the real condition of affairs, they passed a Declaration, at the same meeting, in the following words, viz. :

“ Whereas there has been the surmise of a design to lay aside the Confession of Faith, we declare that none of us have such a design ; and if any have spoken disrespectfully of it, we strictly forbid any such thing to be done in future ; and we heartily recommend the said Confession as being a very good *abridgment* of the Christian Doctrine, contained in the Holy Scriptures. But, if any person called upon to subscribe, shall scruple any phrase or phrases in the Confession, he shall have leave to use his own expressions, which the Presbytery will accept of, provided they judge such a person sound in the faith, and that such expressions are consistent with the substance of the doctrine.”

The above is still known by the name of *The Pacific Act*, from its spirit of comparative forbearance, and its tendency to promote harmony in the church. At the same time, “ individual Ministers were forbidden to publish any thing on controverted subjects without consulting the most judicious of their Brethren ;” and finally, the following *Caveat* was entered on the minutes :

"Whereas mutual jealousies and suspicions have been entertained among Brethren, which have an unhappy tendency to destroy charity, and endanger the peace of this church.—This Synod does earnestly recommend to all Ministers and others to have a due regard to one another's reputation; and if they hear any thing reported to the disadvantage of each other, they shall not rashly entertain it; but either make a visit to such a brother, or let him know what they heard, or acquaint him by a letter, that so in a private Christian way he may have opportunity to clear himself, and give satisfaction. That no public complaint shall be made by any, till they have followed the Gospel rule to tell their Brother betwixt him and them alone, what they find fault with; and in fine we do earnestly recommend to all our Brethren to deal frankly and openly with one another on such occasions."

All this trimming of the sails clearly indicated the apprehension of a storm; and the result, as the following details, condensed from various sources, will abundantly show, did not belie the calculation:

"The whole country burst into a flame in consequence of the Installation of Mr. Haliday, whom the Synod had praised so highly, and to whose settlement among them they had looked forward with so much pleasure. Before the middle of September it had arisen to such a height, that the principal lay gentlemen of Dublin followed the example of the gentlemen in London, on a similar occasion, and addressed a remonstrance in the form of a letter, to a Committee of Ministers and Elders from north to south, then sitting in Newry. They were sorry to find that these divisions prevailed chiefly among the Ministers; they were astonished that those who had so often recommended charity and brotherly kindness to others, should not be able to exercise those graces themselves; and that those who had recently obtained a toleration on terms scarce hoped for, should make use of it to break out into unnatural animosities against each other, and to destroy the peace and security granted them by that valuable law. They remind them of the healing letter they had written to their brethren in London, and of the opinion that those gentlemen must form of them, when they hear that *they* were no less divided than they were. They were sorry to be under the necessity to remind men like them, of the duty they owe to God, to his church, and to one another; and they must take leave to tell them, that if no remonstrances of this kind are regarded, they would be constrained to let the world know, that *they* had no hand in it, but, on the contrary, how much had been done, and to how little purpose, to prevent it.

"Upon this, the Committee dropped the design of calling a special meeting of the Synod, to consider of censuring the Presbytery of Belfast, for installing Mr. Haliday. But the popular jealousies continued to increase, and rumours were spread abroad, that Ministers had embraced the opinions lately broached in England, concerning the doctrine of the Trinity.

"In the Synod of 1721, held in Belfast, the marks of resemblances between them and the meeting at Salters' Hall, became more and more apparent; some of them arising from the infirmities of our common nature, and others, it would seem, from a studied imitation. Each of them had been lavish of good advice and warnings against divisions, and each of them had made a breach among its own members. Each of them had received warm remonstrances from the laity of their own denominations; and these were repeated in 1721. Christian liberty was the subject under consideration with both, and an attempt to enthrall the conscience the result. They both professed peace, and there was no peace, but rather division. This was occasioned by the same motion, for a voluntary declaration on the Eternal Deity of the Son of God, which was supported on the same grounds, to

bear witness to the truth, to preserve the reputation of the individuals, and of the body, among their own people, and those of another denomination. In both, the Non-subscribers declared, that they did not dispute the truth of the doctrine, which they would look upon as highly injurious to their character; but the expediency of the motion, and the mode of proceeding by inquisition, which put it in the power of every one to hold an inquisition on any man, and was contrary to Presbyterian order, which required a specific charge, or a *Fama Clamosa*—to the rule of equity, which allowed no one to give testimony against himself—and to the law of God, which said, Against an Elder receive not an accusation, but before two or three witnesses. This was not obviated by the pretence, that the subscription was to be voluntary; for, in fact, it was enforced by the penalty of odium and reproach, loss of reputation, usefulness, and even subsistence, to those who should refuse it. There were other minuter circumstances of likeness, which indicated, that the Synod was not ignorant of the debates at Salters' Hall. In both, there was an imposing spirit on one side of the house, and too much of a time-serving spirit on the other. It was justly argued in both, that the imposition of subscription was contrary to the supreme and sole authority of Christ, the sufficiency of scripture, and the principles of non-conformity: but it is hard to believe, that *all* the members of the Belfast Society could sincerely concur in the doctrines of the Confession of Faith, and resent the imputation of disbelief in the supreme deity of Christ, as a stain upon their characters.

"There was one other point of greater importance, in which these reverend assemblies resembled each other—the violence and rancour of their debates. Arguments for delay were returned with a loud and vehement cry for a Vote! a Vote! The non-subscribers returned the cry, no Vote! no Vote! For some time there was nothing to be heard but clamour and noise: and no party was free from the guilt of these heats and indecencies. The bulk of the *Elders* showed great impatience at the thought of any delay.

"So much for the temper of the Synod. We shall now briefly state the measures which they adopted. After receiving two pacific letters from laymen in Dublin, and in Belfast, and intemperate applications from seventeen congregations, that they would enforce subscription; and holding a conference of Ministers without Elders, they passed an Overture, declaring their adherence to the necessary existence, absolute eternity, and independency of the Son of God; asserting any aspersions to the contrary to be groundless; and resolving if any person shall deny the said article, to proceed against him according to the laws of the Gospel, and the known practice of this Church, and not to own him as a member. A motion was then made, That all members who are willing to subscribe, according to the terms of the Pacific Act, be allowed to do it; which, after a long debate, was carried by a great majority. Before the question was put, Mr. Iredell, at the desire of the Synod, called on God for light and direction in this affair. The minority were, from this time, called *Non-subscribers*.

"Though the non-subscribers had declared their belief in the deity of Christ to the satisfaction of the Synod, they had not declared it to be an *essential* article; and in the Synod, which met at Derry in June, 1722, suspicions as to that point were openly declared, in justification of a breach of communion. The four Dublin Ministers, who attended as correspondents, Wild, Boyce, Stewart, and Choppin, proposed, that all disputes about declarations, and about subscribing and non-subscribing, should be waived; but in opposition to them an overture was made to exclude from communion with the Synod all those who would not subscribe the Confession of Faith, and the answers to the fifth and sixth questions in the Assembly's shorter Catechism. This was another point of resemblance be-

tween them and the disputants at Exeter and London, substituting only the Confession of Faith for the first of the thirty-nine Articles. This attempt was averted or weakened by some of the subscribers, who from zeal for peace, and charity to their non-subscribing brethren, held private conferences with them, in the intervals of Synod; at which they had an opportunity of hearing them declare their sentiments in private conversation; with the friendly intention to testify for them in public, which they accordingly did. About twenty-three of them entered into a resolution against a breach of communion, which was laid before the Synod on the following day, when a suspicion was started that the non-subscribers did not believe in the fundamentality of the deity of Christ; but this also was quashed.

"This put an end to all the attempts at a rupture in this Synod, on the score of doctrine. An attempt at a division was then made, on pretence of a diversity of sentiment on Church power; but on this also the parties were found to be sufficiently agreed. The meeting was closed by a series of Resolutions, declaring their principles of doctrine and discipline in moderate terms; with a conciliatory preamble and conclusion, professing Christian forbearance to their brethren, and earnestly exhorting the people, as far as their consciences would allow, to adhere to their pastors. The non-subscribers declared, that they could not vote for the Resolutions, because some things seemed designed as tests. In this the Synod acquiesced.

"During the interval between this Synod and that of 1723, it was publicly given out, that notwithstanding all the charitable declarations and resolutions that had passed, there was a design to commence a process against the non-subscribers, for those principles, which had been declared to be subjects for mutual forbearance, and not inconsistent with ministerial communion. In consequence of this, the Presbytery of Dublin, and the gentlemen of distinction and character in that city, wrote a letter to the Synod, earnestly recommending peace, charity, and mutual forbearance, to all the members: and the dissenting gentlemen of the north of Ireland presented a representation to the same purpose.

"The process against the Non-subscribers was in the form of an appeal from the sub-synod of Belfast, which met in January, and was conducted by Colonel Upton, ancestor of Lord Templeton. The sub-synod, at a preceding meeting, had appointed some of their members to hold a conference upon a pamphlet, called the *Vindication of the Subscribers and Non-subscribers*, supposed to be written by one of the Non-subscribing Ministers, in 1721. The advocates for the pamphlet were charged with maintaining principles which open a door to let all errors and heresies into this church. Of this they were unanimously acquitted by their brethren; and the sub-synod resolved to adhere to the general synod's charitable declarations. The synod justified the appellant in his appeals against the former of these resolutions, and proceeded to try the cause; and in the first place, excluded the members of the sub-synod, who were one-third of their body, from voting, as being parties. This was followed by very protracted debates, chiefly on the laws of evidence and rules of order, conducted with ability, acuteness, and perseverance. They terminated in an adjournment of the cause till next synod.

"At that meeting, Colonel Upton was prevented from attending, and the decision of the question was deferred for another year. The Synod, however, was not destitute of a subject of discord. This was supplied by the trial of Mr. Thomas Nevin, Minister of Downpatrick, in the then Presbytery of Down.

"The charge against Mr. Nevin arose from the following incident. In the course of conversation, in a private house, on that article of the Confession, which asserts the power of the magistrate to punish blasphemers,

Mr. Nevin alleged that it should be understood with some limitation ; and instanced the case of the Jews, who could not be guilty of blasphemy, though they denied Christ to be God. This passed on the 17th December ; and on the 27th of May following, an affidavit was sworn before Simon Isaac, J. P. at Comber, by the master of the house, Captain William Han-nington, of Moneyrea, and two more, that Mr. Nevin did positively say that it is no blasphemy to say that Christ is not God. When Mr. Nevin challenged the chief deponent, and demanded whether that assertion had not reference to the Jews, he said that he did not remember what was then said on this head ; but believed, his man, Solomon, another of the deponents, did ; but he, on being questioned, said, that upon account of his going out and in, he did not know how the conversation was brought in, or to what the words related.

"This frivolous charge, with its various branches, gave rise to a trial, which occupied the Synod for ten days, and was conducted with a degree of violence, artifice, and chicane, that would disgrace a company of pettifogging attorneys, and would not have been tolerated in any court of law or equity. It was concluded by this question — Seeing that Mr. Nevin has refused to make a declaration of his belief of the supreme deity of our Lord Jesus Christ, when demanded by the Synod ; whether we of this Synod shall have any further ministerial communion with him, the said Mr. Nevin, and proceed any farther in his trial or not ? The question being put, it carried in the negative by a great majority. Against this decision, a protest was signed by Messrs. Kirkpatrick, Abernethy, Haliday, Henderson, Clugston, Simson, Thomas MacLaine, Williamson, Michael Bruce, Donaldson, Harpur, Wilson, Ministers ; and by Colonel Bryce, Mr. Magee, Captain MacCullough, and Patrick Getty, Elders. To the Narrative is subjoined a list of 109 Ministers, who did not join in the vote of exclusion. If these were all present, the majority must have been composed of lay elders ; for the Synod consisted of 123 Ministers, and 106 Elders present.

"On the meeting of the Synod of 1725, the process against the non-subscribers, which had been deferred on account of the absence of Colonel Upton, fell to the ground, in consequence of his death ; but a measure which had been interrupted by the last adjournment was resumed. This was a proposal of the High Party, as they were called by their opponents, that subscribers and non-subscribers should meet separately, to think of some amicable and peaceable expedients for removing or compromising their differences. This was objected to by what we may call the Low Party, as tending to promote a rupture ; but was finally carried into execution. The result of these separate meetings was, that the subscribing body presented three Overtures. The first was, that Ministers, on either side, who scrupled communion with the other, might be allowed to follow the light of their consciences in that particular. The second restricted the indulgence usually allowed under the Pacific Act, and increased the penalty against transgressing the new construction of it. The third went to class all the non-subscribers, with two subscribers in one presbytery, called the Antrim Presbytery ; and also to erect a Presbytery at Bangor, Killileagh, and Templepatrick. These overtures were agreed to.

"They also produced five expedients for peace, to be transmitted to the Presbyteries for consideration. The first was, to prosecute, as in cases of scandal, all who should reflect upon, or reproach Synods and Presbyteries, for their acts. The second excluded all, who denied that Christ had lodged any authority in the church judicatories, and held that their decisions may be counteracted by any man's private judgment, from voting in any matter affecting any of an opposite sentiment. The third directs that those who

shall refuse to declare their sense of the truths in the Confession, when judicially required to do so, shall be censured at the discretion of the judicatory demanding it. The fourth recommended, that every Minister and ruling Elder should subscribe the Confession before being allowed to vote. The fifth pronounced a suspension on the Moderator and Clerk of every judicatory, reversing or altering the decisions of a superior one.

"The expedients of the moderate party were not brought forward till the following year, 1726, at Dungannon. They contain an exposition of their principles, at considerable length. They maintain, that Scripture is sufficient for government, as well as doctrine; that every circumstance is provided for by invariable laws; and that all who comply with Christ's terms are entitled to communion in every Christian church; that the qualifications of candidates and Ministers may be ascertained without subscription or assent to uninspired forms; and that none who give such assurance, can be refused license, ordination or instalment; much less should such forms be required as a condition for baptism or the Lord's Supper.

"At the opening of the fourth session, 1726, the Moderator informed the Synod, that the subscribing Body had met, and prepared an Overture. It was for a breach of communion with non-subscribers in church judicatories. The first argument advanced in favour of a rupture was, that now the non-subscribers are erected into a Presbytery, they have an opportunity to license and ordain; and this they will do agreeably to their principles; and the person ordained will become a member of the Synod, of course. This, however, was occasioned by their own act; for in 1725, they had collected the non-subscribers from their several Presbyteries, and united them in one, without any application or wish on their part. This would tempt one to think that the Synod had made this order, on purpose that they might have a handle to cast them out: and after all, the Synod could easily have remedied this, by dispersing them through the Presbyteries to which they had belonged, or any others in which they would have been the smaller number, and consequently not have it in their power to break the rules of the Synod. But they seem to have been afraid of the infectious nature of non-subscribing principles. As to the Synod being obliged to receive a candidate upon the faith of the Presbytery, without actual knowledge of his principles, the non-subscribers asserted, that this was done with respect to the other Presbyteries also; for some insist on every article of the Confession, and others dispense with some. This was admitted; but still it was contended that there were a good many articles in which they were all agreed. To this, it was replied, that the greater number subscribed with a reserve of the Pacific Act, which allows an alteration of phrases; and what some would call an alteration of a phrase, others would call a denial of the doctrine. The one party adopted the Confession, subject to a variation of phraseology; the other, the Scripture, without any reserve.

"Upon this, Mr. Livingston challenged them to go through the Confession, article, by article. Mr. Haliday and Mr. Abernethy said, *with all my heart*. Mr. Kirkpatrick also assented, if they were to compare them with the Word of God: but a simple yea or no would operate as a test. To this his brethren agreed; and Mr. Haliday said, if they did so, they would become as moderate as the assembly that composed it, who abhorred the thought of making subscription to it a term of communion; and when it was proposed to them to subscribe the Shorter Catechism, rejected it as a plain imposition. Captain Henderson answered, there was no need for *their* subscribing it. Mr. Haliday replied, I am sure there was as much need then as now; for there were many in the assembly, who did not agree to all the points that were carried in it, but differed more about some points than, I believe, this assembly does. When some answered I do not believe that; Mr. Haliday

replied, I can produce for proof the words of Mr. Baxter. [He then read the words from the *History of the Bishops and Councils abridged.*] "I have lived to see such an assembly of Ministers, where three or four leading men were so prevalent, as to form a Confession of Faith in the name of the whole party, which had that in it which particular members did disown, &c." The subscribers thought it unreasonable to enter into a dispute about all their articles of faith, and said, that if they would tell the articles they disliked, and their exceptions against them, they would hear them.

"The last argument was to this effect:—'Tis plain our continuing together answers no good end, but has been the occasion of endless disputes and contention. The experience of five or six years may convince us that we cannot get our necessary affairs minded, while the non-subscribers are with us.

"Beside these arguments, the practice of the churches was pleaded, which led to several historical debates. These were checked by a lay Elder, who thought the council of the Apostles (Acts xv.) a better precedent than any other, and contrasted it with the proceedings of the Synod. But he was told that it was not to the purpose. The Synod now grew impatient for a decision. Several subscribing ministers, however, exerted themselves to stave off the evil day. It was proposed that the non-subscribers should waive their privilege of sitting in Synod for one year, and that the Synod should drop the Overture. This, it was thought, might have prevented a breach, by leaving time for men's minds to cool. The Synod seemed generally to fall in with this expedient; and the friends of peace pressed the non-subscribers exceedingly to come into it. These stated, that they had once *formed a design* of absenting themselves from this Synod, and had written a letter to explain their motives; but some of them feared that they would be charged with originating the rupture, and therefore attended. They thought they might be of the same mind next year, if the Synod would waive the points in debate, and give them an assurance that nothing which might affect them would be done in their absence. They were pressed for a more direct answer; and, after conference, gave the following:—that they could not engage for their absent brethren—that the interest of their sessions and congregations might require their attendance; but under these limitations, they would waive their privilege. Some proposed that they should waive their privilege for the remainder of this Synod, and nothing seemed wanting to prevent a breach but their agreeing to this. The non-subscribing brethren suggested that there was important business to come on, affecting the Presbyteries of Antrim and Belfast, of which some of them were members; and left it to the Synod to judge if they might waive their privilege, and they would do as they might direct. Many declared that these concessions were satisfactory; but others called loudly for the question on the Overture. One of the non-subscribers, after shewing that they had complied with every demand, said, these motions, it appears now, were to try whether you could get a handle against us; but we have agreed to every thing, and you have not stood to your own proposals. Then the High Party vehemently insisted on the question approving the Overture. The cry was—Proceed! proceed! a vote! a vote! we have had reasoning enough! Upon which the previous question was put—which of these questions shall be put, approve the Overture, or declare the concessions satisfactory? It carried the first. This resolution was carried by the votes of the Elders against a considerable majority of Ministers: 40 Ministers voted against, and only 29 for it. Then the question—agree to the overture from the subscribing body, was put, and it carried, Agree. Of the Ministers present, 35 or 36 voted for the Overture; 34 voted against it; 2 voted *non liquet*; 6, who had been present, gave no vote; some of whom staid in the Synod, but did

not answer their names, and others left the house before their names were called. One, who on the Monday following joined in the protest, was, by sickness, detained in his lodging in Dungannon; another, who had left town, joined in the protest. So that the majority present at the debate, did not vote for the Synodical breach. The 36 who concurred in the rupture were not one-fourth of the Ministers of the General Synod.

"Notwithstanding this statement, the protest was signed by no more than 12 members, one of whom was an Elder. Of these, eight had not subscribed the last protest. It is probable that many had gone home before the reasons of protest were ready. The protest was refused, the non-subscribers having ceased to be members.

"The ejected took their leave with solemn, pathetic, and affectionate speeches; and Mr. Patrick Simpson, Minister of Dundalk, who was a subscriber, with his Elder, did the same; and told them that "he had observed much partiality in them, and he would have no more to do with them, but would take his lot with the non-subscribers."

The preceding details have been chiefly drawn from "*A Narrative of the Seven Synods*," compiled by the leading Members of the Presbytery of Antrim, immediately after their expulsion from the General Synod. This work, which extends to several hundred pages, is still a very interesting document; and, had I been writing more than mere "*Outlines of the History of Presbyterianism*," I should have gladly availed myself more largely of its contents. I believe, however, that what I have given affords a fair view of the grounds of dispute between the two parties, of the temper and spirit by which they were actuated, and of the progress of those Debates which led to the final separation. The names of its Authors are not attached to *The Narrative*, in order, as they say, "that none might receive especial praise, or be exposed to particular odium." Considering the temper of the times, this was no more than a reasonable precaution; but, although not distinctly avowed, Abernethy, Haliday, and Kirkpatrick, were well known to have been the principal, if not the only writers.

Abernethy was a man of singular memory, great general talents, and remarkable ability as a preacher. His father was Minister of Moneymore; and he was himself, ordained in Antrim, in the year 1703. He remained there for 27 years, although during that period he had received unanimous and pressing invitations from the congregations of Coleraine, Derry, Belfast, and Usher's Quay, Dublin. Through all the Debates of "the Seven Synods," he took a conspicuous position on the side of religious liberty; and was finally prevailed upon to become Pastor of the important congregation of Wood-street, (now Strand-street,) in Dublin. He filled that situation with remarkable acceptance and success, from the year 1730, until his death, ten years subsequently, in the 60th year of his age.

His Sermons on the Divine Attributes, published during his life, are still universally admired, by the members of all churches; and one volume of controversial Tracts, with several volumes of miscellaneous Discourses, was published after his death. The late celebrated and eccentric Surgeon Abernethy, of London, was his Grandson; and, in the Brysons, of Antrim, we have still his living descendants, who are, in point of intellectual vigour, sterling integrity, and moral excellence, not unworthy of their distinguished progenitor.

Mr. Haliday, also, was a very able and very eminent man. His "*Reasons against Subscription to Human Creeds*" are remarkably cogent: the part which he took in the debates was highly creditable: and his share in "the Narrative" was very considerable. His son became the most eminent Physician in Ulster; and, for many years, enlivened the private society of Belfast by his sparkling wit, and influenced the public proceedings of its citizens by his ardent patriotism, as a distinguished Whig. Dr. Haliday acquired a considerable landed estate, near Belfast, which is now in the possession of his grand nephew, Mr. Henry Haliday, of Clifton—a gentleman who largely inherits the great talents, moral worth, and sterling patriotism of his ancestors—united, however, with a retiring diffidence which has prevented him from taking that place in the van of great public movements, which he is so eminently qualified to occupy.

Dr. Kirkpatrick was also a distinguished man, and took a large share in the synodical debates and publications of his day. In the year 1713, he published an admirable work, entitled "*Presbyterian Loyalty*," in reply to several unfounded aspersions cast upon Presbyterians, by certain prelatial writers. This triumphant and unanswerable vindication of the steady attachment of Irish Presbyterians to the great principles of monarchical government and civil liberty, remains a standard work until the present time. Of Dr. Kirkpatrick's descendants, I have been able to procure no information.

Next to the three great men mentioned above, Mr. Nevin, of Downpatrick, occupied the most conspicuous place amongst the ejected Ministers. He was succeeded in the congregation of Down by his son and grandson, who were both distinguished by zeal and talent, in support of religious liberty and truth; but I lament to say, that all their direct descendants have forsaken the paths on which their fathers so honourably trod, and are now connected with

creed-bound churches. I do not, however, deny men's right to exercise their private judgment in putting *on* fetters, as well as in taking them *off*; though I cannot avoid regretting that individuals, otherwise estimable, have withdrawn their countenance from principles which I believe to be founded on the Word of God, and eminently calculated to advance the best interests of mankind.

The following is a List of the honoured Ministers who, with their congregations, retired from the General Synod:

“ Rev. John Abernethy, Antrim ;	Rev. John Mearns, Newtownards ;
Rev. Michael Bruce, Holywood ;	Rev. Thos. Nevin, Downpatrick ;
Rev. Josias Clugston, Larne ;	Rev. John Orr, Comber ;
Rev. John Elder, Aghadoey ;	Rev. Thomas Shaw, Aboghill ;
Rev. Saml. Haliday, Belfast (first)	Rev. Patrick Simpson, Dundalk ;
Rev. John Henderson, Dunean ;	Rev. Wm. Taylor, Cairncastle ;
Rev. Robt. Higginbotham, C.raine	Rev. Thomas Wilson, Ballyclare ;
Rev. Samuel Harpur, Moira ;	Rev. Thos. M'Clean, Monaghan ;
Rev. J. Kirkpatrick, Belfast, (2nd)	Rev. Thos. Crawford, Crumlin.”

With regard to the last two Ministers, I entertain some doubt which of them Seceded, as the insertion of both their names would increase the List to 18—whereas only 17 Members were expelled.

(To be continued.)

NOTICES OF BOOKS.

A Journal of a Visit of Three Days to Skibbereen, and its Neighbourhood. BY ELIHU BURRITT.

OUR readers do not require to be told that Elihu Burritt is well known in these countries, and more especially in America, his native land, as an honoured and successful labourer in the great cause of peace. He is the Editor of the “*Christian Citizen*,” a weekly paper, published at Worcester, Mass., and devoted to the discussion of such subjects as are more immediately connected with the *practical* improvement of society. He has adopted an ingenious method of making his views very generally known, namely, by printing brief articles of about half a column each, in favour of Peace, and sending these “*Olive Leaves*,” as he appropriately terms them, to the Editors of the various journals throughout the country. He has been in England for some time past, and has recently visited Ireland, with a view of sending a statement of facts from his own observation, to his native country, ‘together with an appeal on behalf of the sufferers under the awful pressure of famine and disease.’ His appeal, which has been transmitted to the United States,

contains the following passage, in reference to Skibbereen:—"I have come to this indescribable scene of destitution, desolation and death, that I might get the nearer to your sympathies; that I might bring these terrible realities of human misery more vividly within your comprehension. I have witnessed scenes that no language of mine can pourtray. I have seen how much beings, made in the image of God, can suffer on this side the grave, and that too in a civilized land." His journal exhibits, indeed, an appalling picture of calamity and death. The cases of suffering he brings before us are of the most heart-rending description.

But our feelings of sorrow for the distressed are mingled with surprise—we should say indignation, when we think that up to the period when this journal was written, no effectual means had been adopted, in that unfortunate district, even for the decent interment of the dead. There has been a vast amount of money subscribed for Skibbereen, and yet these donations, in addition to the expenditure of the government, have effected but little to mitigate the frightful misery that prevails. We confess our total inability to understand how the funds are managed. Mr. Burritt speaks of the existence of a "soup-house" and "cheap bread dispensary," and yet *in the lanes surrounding these* establishments "half naked women and children stood upon the wet ground, which one could almost see smoke beneath their bare feet, burning with fever"—and begged "for the honour of God" for some food to preserve them from death! They were "in the last stage of fever," and yet in that awful state they were forced to leave their wretched beds and implore those whom they might accidentally meet for something to keep them alive! O hapless victims of disease and hunger, were there no friendly hands to carry to your miserable hovels even a little portion of food from the "cheap bread dispensary," in the adjoining street? "We found an old woman," says Mr. B. stretched upon a pallet of straw, with her head within a foot of a handful of fire upon which something was steaming in a small iron vessel. The doctor removed the cover, and we found it was filled with a kind of slimy sea-weed, which, I believe, is used for manure, in the seaboard. This was all the nourishment the daughter could serve to her sick mother." What! was there not a "cheap bread dispensary" in the adjoining lane? Was not the doctor previously acquainted with such deplorable cases, and how happened it, that neither he, nor the Rev. Mr. F., nor "the several gentlemen of the town," who accompanied Mr. Burritt, in his "walk

through this Potter's Field of destitution and death," had made arrangements to have these sufferers supplied with a little food in their own cabins? Were the "gentlemen of the town" not ashamed that a stranger should see and record such mismanagement or apathy on their own part? It would appear not. They seemed to have a sort of satisfaction in exhibiting certain appalling cases of destitution, which, for any thing we know to the contrary, might have been effectually relieved by a proper management of the immense sums placed at their disposal!

Mr. Burritt's journal is well calculated to 'excite sympathy—even in the most selfish heart. We have read newspaper accounts of the destitution in Skibbereen; but here is a picture more awfully vivid and startling than any we have looked upon yet. By far the most affecting portions of his journal are those that describe the poor little children sinking quietly and uncomplainingly into their early graves. A dropsical affection is very common to all the sufferers by famine. In one cabin, he "saw an apparition that sickened all the flesh and blood in his nature." The mother lifted from the straw, a boy of about twelve years of age, whose body was swollen to nearly three times its usual size, and had burst the ragged garments that covered him! In another, he saw a child of two years old, "with clear sharp eyes that did not wink, but stared stock still at vacancy, as if a glimpse of another existence had eclipsed its vision. Its cold, naked arms were not much larger than pipe stems, while its body was swollen to the size of a full grown person." In a third cabin, he found "a single child, *about three years old*, lying on a kind of shelf, with its little face resting on the edge of the board, and looking steadfastly out at the door, *as if for its mother*. It never moved its eyes as we entered, but kept them fixed towards the entrance. It is doubtful whether the poor thing had a mother or father left to her; but it is more doubtful still, whether those eyes would have relaxed their vacant gaze, if both of them had entered with any thing that could tempt the palate in their hands. No words can describe this peculiar appearance of the famished children. Never have I seen such bright, blue, clear eyes looking so steadfastly at nothing. I would almost fancy, that the angels of God had been sent to unseal the vision of these little, patient, perishing creatures, to the beatitudes of another world; and that they were listening to the whispers of unseen spirits bidding them to wait a little longer."

The Persecutor Rebuked ; The Persecuted Comforted and Cautioned
 —A Sermon, preached in the Room of the Christian Brethren at
 Mottram, on the Afternoon of Sunday, Feb. 14, 1847. By R.
 BROOK ASPLAND, Pastor of the Unitarian Church at Dukinfield.

THIS is a reasonable and well written tract. It has been called forth by certain disgraceful attempts at persecution in Mottram and its neighbourhood. The *Christian Brethren*, or in other words, those who believe with Joseph Barker, have established a Society there, and their efforts to diffuse Christian knowledge, have been attended with very gratifying results. As might be expected, they have been harshly and unjustly assailed by their neighbours of the Orthodox churches, who have fairly taken the alarm and are employing means the most unchristian and discreditable, to arrest the progress of truth. The Christian Brethren at Mottram are persons of humble station, being generally work-people, but their exertions in favour of light and freedom have been well-aimed and judicious.—Hence, they are regarded with great jealousy by “the priests” of the Established Church, and by certain “rulers.” We make the following extract from the postscript to Mr. Aspland’s sermon :—

“The principal scene of this persecution is Broadbottom. Here the tenants and workpeople have been visited, and asked if they had any of the tracts circulated by the Christian Brethren. Those that had tracts and produced them were ordered to “BURN THEM” in the presence of their persecutor. Some complied with this disgraceful order, fearing that a refusal would occasion the loss of employment and a home. Others, more courageous, refused to obey. The persecuting visitor proceeded to take down their names. In one or two cases, the persecutor was respectfully asked if the dislike of the tracts arose from having read them and become acquainted with their contents. The answer was, ‘No ! but enough had been said of them without reading them. The tracts and the society should be banished from the country ; the school and the chapel should be broken up ; that this was a settled thing, and should be carried through.’ ”

An inhabitant of Mottram, in writing to Mr. Aspland, concludes his letter in these words :—

“For my part, I feel resigned to God’s will. My end and aim shall be to promote his glory, and to bring about a better state of things. I am determined, by God’s help, to raise my voice against all slavery and sin, and declare the truth as taught by my Redeemer, as far as I have light. I feel FREE, and I want others to enjoy FREEDOM too. I want them to be convinced that it is their privilege to search the Scriptures for themselves, to think and speak and act like free-born sons and daughters of our common Parent ; that no man has a right to fix our creed or tyrannize over our conscience.”

INTELLIGENCE.

AMERICAN SYMPATHY FOR IRELAND.

The ardent sympathy evinced by the American people for the sufferings of the Irish poor, is, in the highest degree creditable and praiseworthy. This feeling of brotherly affection for the distressed seems to pervade the whole Union, and to influence more or less, every rank and class throughout that great country. Not long since, the "*Jamestown*," a United States ship of war arrived in Cork, laden with food, the gift of the people of Boston, and the State of Massachusetts. The cargo conveyed by this noble ship amounted to *Eight hundred tons* of food. The *Jamestown* was lent for this purpose by the government of the United States, and was officered by volunteers. She is the first of a number of vessels approaching our shores on the same errand of mercy. May this "labour of love" never be forgotten by us, —may it establish more and more firmly the good feeling that happily exists between England and America, —may the recollection of it rise up, in future times, to disarm prejudice, and speak peace!

FRUITS OF THE FAST.

The Public Fast has served two purposes.—In the first place, it has had the effect of reviving to a considerable extent, the *superstitious* spirit of the community. Any change for the better in the state of this country will be attributed by what is misnamed the "*Religious Public*" to the influence produced by that day's parade on the mind and intentions of Deity!

In the next place, it afforded a great occasion for pulpit mountebanks to "play their fantastic tricks before high heaven." What an amount of bigotry, and blasphemy, and presumption, has that day called forth! Some Preachers declared their conviction that the famine was to be traced to the *running of Sunday trains on the Railways*!—others, to the *favours shown of late years to Unitarians and Papists*!—and others again,

to *insubordination*, and speaking evil of dignities among the middle and lower classes of society!

We admit, with sorrow and confusion of face, that there is great reason for national humiliation, when our Rulers command, and our people are ready to undertake, such means for promoting piety and religion.

TEETOTALISM IN SUNDAY SCHOOLS.

On Sunday the 21st of February, a Teetotal Society was organized in the Sunday School connected with the Second Presbyterian Congregation, Belfast. Short addresses on the subject of Temperance having been delivered for some Sundays previous, Teachers and Scholars, to the number of 160, subscribed the Total Abstinence Pledge. Considering the importance of training the rising generation to habits of Sobriety, the influence of their social position, and the fact that by forewarning them of the dangers and evils of intemperance we may furnish them with weapons more successfully to resist its temptations. We must look upon this as an onward step in the right direction towards disseminating Total Abstinence principles among the lower classes. We would rejoice to hear of kindred societies being organized in other schools.

BIRMINGHAM UNITARIAN DOMESTIC MISSION SOCIETY.—SEVENTH ANNIVERSARY SERMONS AND ANNUAL MEETING.

The above important and useful institution has now been in active operation seven years, and manifold have been the benefits received by the objects of its solicitude—the destitute and afflicted, the ignorant and depraved, through the healing influences of this practical Christianity. During the above period, it has been supported by the united contributions of the three Unitarian congregations in Birmingham, at a cost (including the daily schools) of about £400 per annum. Large as this amount ap-

pears in the aggregate, yet, being shared among 266 subscribers, (a greater number, we believe, than any other local institution connected with the Unitarian body in England possesses,) it is not only not felt to be a burthen, but a means of mutual benefit; while the gratifying accounts of the good effected in various ways, which, from time to time, are presented to the subscribers, prove to their satisfaction that the mission to the poor is worth more than it costs.

The seventh anniversary sermons were delivered in the Old Meeting-house, Birmingham, which, as usual, was kindly granted for the purpose, on Sunday, March 14th, by the Rev. George Harris, of Newcastle-upon-Tyne, whose eloquent and powerful discourses were listened to with marked attention, both morning and evening, by full congregations. The constant friends of the mission mustered in great numbers, and evinced a deep and still-growing interest in the institution, by the largest collection made since its establishment,—viz., £51 13s. 10½d., being nearly £12 more than at the last anniversary.

ST. HELIER'S, JERSEY.

On Sunday, 28th March, at the close of divine service, the Unitarian congregation in this island held a meeting for the purpose of organizing themselves into a Christian Society.

Admiral Gifford, in moving the first resolution, observed—Christian friends,—I rise to propose the following resolution for your adoption:—"As believers in divine Revelation, and acknowledging no other spiritual head but the Lord Jesus Christ, who has assured us that the hour now is when the true worshippers shall wor-

ship the father in spirit and in truth, we esteem it our duty to unite ourselves into a Christian Church, that we may, by sympathy and cordial co-operation, more effectually maintain and diffuse the worship and service of the one God the Father, according to the revelation of his character and will in that Saviour whom he has sent as our guide to truth and happiness." On proposing this resolution, I avail myself of the opportunity to call attention to the particular circumstances in which we stand here. We have placed ourselves on a new soil, and which, as you all know, is very difficult of cultivation, there is consequently an urgent call upon every individual of the community at all times to do his utmost to advance the interests of our church, and I do hope that this consideration will be duly kept in mind. We have hitherto been earnestly engaged in collecting the material, but I consider, that, by our labour of this day, we are laying the corner stone of the Unitarian faith in the island of Jersey,—a faith which, you all know, stands in our Saviour's own words, free from all distracting contradictions and great perplexing difficulties, yet comprising all the essential doctrines which he taught, and which he tells us he preached himself unto the poor. They are consequently so plain and clear, that every person having a mind open to conviction may readily understand them. Having, then, such a faith, and taking for our leading star, that charity which never faileth, I trust, that, by the blessing of Providence, we shall hereafter be enabled to look back, and to see, with joy and gladness, that our piously-intended labour has not been in vain.—*Inquirer.*

OBITUARY.

DIED, at Crumlin, on the 27th February, Mr. James Campbell, Postmaster, in the sixty-fourth year of his age. The death of this truly upright and estimable man is sincerely regretted by all who knew him. In the domestic scene he was a loving husband, an indulgent and attached father; whilst his hearty, unaffected sincerity of manner, his great kindness of disposition, and his manliness of character made him generally beloved.

NOTICE TO CORRESPONDENTS.

WE respectfully decline the poetical contribution of M. J. We cannot undertake, in future, to return any manuscripts.

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VOL. II.

A SCOTCHMAN'S APOLOGY FOR RENOUNCING TRINITARIANISM.

(Continued from page 87.)

ONE word more — a word to my countrymen — on the genius of Calvinism, its enchanting power and tendency, and opposition to the spirit of the gospel, and then I have done.

Fellow countrymen, listen for a moment to one who has no possible interest in this world in seeking to deceive you, but who feels bound solely by a regard to the interests of truth, and the concerns of another world, to speak according to conscience. Being no way bound by the subscription of any human creed, or by the ties of any worldly gain, to say one thing more than another, he is, as to all temporal and worldly interest on either side of this question, free as the mountain eagle, and what he honestly believes to be true, he will speak, fearless of all mankind.

Without, then, believing that most unreasonable and libellous doctrine upon our Maker, called original sin, I do believe and see this as a clear, undeniable fact, that man, in his natural, uncultivated state, is an ignorant, credulous, and superstitious being, the slave often of detestable selfish passion, abusing his own natural faculties, and creating for himself a thousand ills, which knowledge and the culture of true religion alone can prevent. All mankind are born in a state capable of, and essentially needing improvement. But man, in thus needing improvement, is no exception to, but is quite in keeping with the rest of Nature's works, which all need to be cultivated and trained up to usefulness, as well as he. The ground, left to itself, is either barren, or full of weeds, or productive of no good fruit, without the labour of the husbandman; and the very seeds and plants, and different species of domestic animals, must all be trained, improved upon, and brought to perfection by the study and industry of man. So, again, the wealth of the whole mineral

kingdom is worth nothing without the labours and improvement of man. Even paradise itself required man to dress it. Should man himself, therefore, be an exception to the great law of nature? By no means. It is the very ordination of his Maker, then, that man, like every thing else, should be born in a state needing culture and education, and that he should be carefully trained, and gradually elevated to that high moral destiny for which he was originally formed: and different men need different degrees and modes of training according to their original constitution and capacity, which vary to almost infinity.

Now, taking man as he generally is, in his present ignorant or half cultivated state of mind, among other evil effects of such a state, there is a sort of universal tendency in him to fall in with the gloomy notions of fatalism. We find this tendency, this noxious weed of the human soil, largely developed among the Turks; but it is by no means peculiar to them: it is a weakness, a great pesterous moral weed, that has preyed upon mankind, less or more, in all ages and in all countries. Witness the greediness with which the people, in all ages and countries, have run after fortune-tellers, and have been made the wretched dupes of the gloomy and monstrous hallucinations of witchcraft, sorcery, astrology, and so forth.

Now, Calvinism is emphatically a system of fatalism of the most gloomy and fearful, yet strange to say, enchanting description. The iron fangs of it have pierced the soul of many an honest-hearted man and woman, and especially so among those of my own beloved fatherland, where, alas! how sadly have the fathers been made to eat sour grapes, and the children's teeth have been set on edge! As the people eagerly run to witness an execution, and as every tragic-looking, horrid thing, has a sort of popular enchantment about it, so is it more especially the case with this gloomy system, which finds a ready sympathy in the minds of the unthinking superstitious multitude, whose ears are ever itching after some uncommon stimulus to excite their admiration and astonishment. The love of the marvellous, the awful and the terribly mysterious, predisposes them to run after the preachers of this system, and to listen greedily to its horrific representations; it rouses their passions, their admiration first, and then their credulity, just as we find it stated in the Scripture representation of "Mystery Babylon the Great," which all the world wondered after. When once such a thing is put into their heads, we all know how greedily children will listen to the old stories about ghosts and bogles, how readily they will drink in and believe

such stories as if they were all true gospel. No matter how much they be frightened and terrified at the thought of seeing or meeting with such things themselves, still they have an unconquerable desire to hear of them, and to be told the same stories over again: and the more terrifying they appear in the recital, so much the more is the recital of such fearful things longed for. Even the greatest of minds that have been accustomed in youth to such stories cannot shake off the effects of them all their lifetime. Though their philosophy has long taught them to utterly disbelieve such things, yet still they will continue to the end of their days to be terrified on going into the dark alone. It is in this childish weakness of the human mind—in this tragic love of the marvellous—this superstitious tendency to be infected with the slavish horrors of fatalism, that Calvinism finds its stronghold. These are quite sufficient to account for the popularity of the system, apart from any real divine excellence belonging to it.

According to this system, Christianity is a kind of great lottery, by which alleged gospel tickets of good news are held out to all: but if men could see the right side of these tickets, they would find that there are only a few prizes, and all the rest blanks; that salvation is a prize intended only for an elect number; and that for the rest there was nothing ever intended but blank misery, and that to all eternity: nay, that the non-elect are to be eternally punished for not accepting prizes that never existed for them to accept, but which were mere blanks falsely held out to them in the name of prizes, and serving only as a cruel mockery to enhance their ruin. Hence the very capricious, uneven, and often sour melancholy temper of mind of many of the sincere professors of this system. At one time they are mounted to heaven in raptures of joy and confidence, that they are surely among the special favourites of God; at another time they are sunk to the very abyss of misery, under terror that their ticket in this awful lottery should prove a blank. God knows I speak not in raillery, but what is matter of serious and awful fact, true as I have to answer to Him at the great day.

I have spoken of the "horrific representations" of Calvinism, and I would just give a glance at the principal of these, with some of their most prominent effects upon the people. Following out the doctrine of the Westminster Confession of Faith (chap. iii., 5, 6,) let the reader consult such works as the Marrow of Modern Divinity, Toplady on Predestination, and Boston's Fourfold State,—works reputed to be of the choicest evangelical sentiment, and there

he may read such things as this—I do not vouch for the words, but for the sentiment—there, I say, he may read such a sentiment as this, pretended to belong even to the holy gospel revelation of Jesus—that in hell there will be found infants of a span long, even non-elect infants doomed for original sin to swim for ever in a sea of burning brimstone! and then along with these there will be found a whole helpless non-elect world that were unalterably fore-ordained of their Maker from eternity to be such reprobates as they are in time, and then for being thus only what their Maker ordained them to be, to be turned into hell fire, and there tortured among devils to all eternity! Awful the thought to have ever been hatched by human heart, a monster born into the world that ought to have been smothered the moment it saw the light. This is the doctrine of reprobation, the counterpart of Calvinistic election. The doctrine, as commonly set before the people, is smoothed down exceedingly, its blackest parts patched over, and kept carefully out of sight. But the above is its full consequence to those who can reflect and fully see through it. Among all the horrible superstitions of Paganism, I doubt if there is any thing worse than this, or even for a moment to compare with it. The ignorant herd of mankind, who have no reflection on consequences, and who commonly hear the doctrine as smoothed down and set forth in the fairest disguise it can be put, may listen to the common honied exhibitions of this tremendous system with a sort of luxurious admiration, just as they would gaze upon an execution, or witness some horrible tragic representation in a theatre, never thinking of its touching themselves: but alas! how different and deplorable the effect upon many of those who can reflect and see the consequence of things! While it produces in a certain class a piety that is often none of the most inviting kind, from its breathing so much of that sour and superstitious austerity which is the native genius of the system, it has the effect upon others of completely scaring them into hardened, misanthropic hypocrites, sneaking and selfish, ever ready to take advantage of others wherever they can find opportunity, their notions of divine equity being deranged, and themselves made sceptical at bottom of there being any thing truly 'good in the universe. If such be found out in their evil ways, and called to repent, some of them will tell you coolly, and truly, indeed, according to their system, that they were only what they were ordained to be, and cannot repent,—that it is only for the irresistible grace of God to make men repent, and that they, like the impotent

man in the Gospel, must wait their time at the pool side, till that come upon them. With another class of weaker mind it has the effect of breaking down their spirits to utter sadness, or sinking them to hopeless despair; while another again, a fourth class of hardier spirits, feeling such things as an outrage upon humanity, and as fit to be used only for striking terror into a herd of ignorant slaves, are made thoroughly disgusted with the whole system, and are emboldened through its means to throw off Christianity altogether as a galling superstition, mistaking for Christianity the revolting barbarities of a former dark age, which have been legalized in our country under the name of the holy religion of Jesus. Now, if such a representation were only an empty dream of my imagination, it were truly well; but alas! how many have known, and do know, to their sad experience, the melancholy fact of it!

The only notions that we can form of the justice of God, are derived from what we feel to be just and right among men; and if, with Calvinism, you take away the latter as the only source from whence we derive a conception of the former, you leave us nothing in God to contemplate, but an arbitrary despot, whom one may live in awful dread of, and serve from motives of terror, but to have confidence in, and love cordially as a Father, is impossible. Thus it is that Calvinism, by aiming a death-blow at the very source of our notions of the Divine equity, goes to strike down the only conception of Divine justice that God himself has implanted in the human breast, and thus takes away the very foundation of filial trust in God, leaving us nothing that is fatherly, amiable, or trustworthy in him to contemplate, but only a stern, arbitrary despot, to live — in a state worse than Pagans without a revelation — in a constant slavish dread of. I know well the logic of Calvin and Jonathan Edwards. But what does the strength of their logic avail me in such a case? The stronger their logic, the deeper the fang of despair it strikes into my bosom! Heaven itself could be no heaven to me without the feeling that the God of heaven is a Father of mercy and strict justice, good and just to *all* his creatures as well as to *me*, which he could not be upon their horrible system. The fact of their monster conclusion being ever admitted as proved by their logic, or as capable of proof by any logic, is only a proof of the semi-barbarous state of mind of those who could make such admission.

Thus by Calvinism, a gloomy and despotic fatalism is substituted for the gladdening news of the gospel of Jesus, that God is the just

and benignant Father of his creatures, and that "God is love," even love itself, who has ways and resources for reclaiming his erring offspring, boundless as himself, and varied as his beautiful works, which are numerous as the atoms in the sun-beam, and countless as the grains of sand with which he sprinkles the sea shore.

On the other hand now, as it respects Unitarianism, which is so opposed to this gloomy system of Calvin, and which kindly assures us of the free, unfettered love of God as a father, — concerning this, I say, the people at large, but especially those of my own country, are constantly taught to fly from it, and to regard it only as a deadly heresy, scarce any, if at all, better than mere Deism — a heresy which it is dangerous to make any free inquiry into, or even to approach, besides to be a believer in. And if a Calvinist has the courage to inquire for himself into this system, so as to have any tolerable understanding of it; still he is afraid it may be too good to be true: he has an awful suspicion that God may not prove to be so kind and merciful a being as it represents; he is suspicious it may be only a delusion of the devil like that by which Eve was tempted to eat the forbidden fruit. He therefore considers it safer to adhere to his old system, and to live under a constant dread of God, as if he were an austere and hard master, while at the same time, he can neither help nor forgive himself for allowing such hard thoughts of his Maker to be every now and then irresistibly brewing in his mind. This I believe and know full well to be the true state of mind of many a sincere and honest Calvinist. To be sure, the giddy multitude do not trouble themselves about such matters; if they only get their usual stimulus, their weekly allowance of this miserable sour milk of Geneva, away they go, and think no more of it: but alas! God knows it is far otherwise with many an honest, conscientious, enquiring mind, who could willingly give up every world's good, and count all but as dross for the calm and blessed assurance of the free unfettered love of his Maker. And now let any one think whether it can be genuine, unalloyed Christianity of the New Testament that produces such fruit; that tends to harrow even the good man's soul with such a spirit of bondage, and unworthy, slavish dread of his Maker, instead of inspiring him with the free and heaven-born "spirit of adoption, whereby we cry, Abba, Father!" It was this very spirit of bondage that Christ came to free and redeem his people from, coming as a true messenger with good tidings of great joy from his heavenly Father, to assure them and all mankind of his paternal love, calling all that

are weary and heavy laden to come to him with the assurance that they shall find rest to their souls, and bidding them be of good cheer, to take his yoke upon them which is easy, and his burden which is light, to be anxious about nothing, and dread nothing but sin. When, oh! when, will mankind love to be free as Christ would have them! Oh, my countrymen, think for yourselves. "Prove all things; hold fast that which is good." Ye that have felt the scourge of spiritual slavery, and have had your feet hurt in its iron fetters, see yourselves bound no more, but come ye out as prisoners of hope out of your dreary prison-house, and be free as the Son would make you. Ye mountain sons of liberty, sons of Wallace and Bruce, stand up once more for righteous freedom. Stand fast in the glorious liberty wherewith Christ hath made you free, and be no longer entangled with the yoke of bondage. Eat no more the sour grapes of Geneva; the bitter fruit imported from the slave-bound shores of Africa; but return to the sweets of Emmanuel's land, and taste the sincere milk of Canaan, and her living spring of gospel truth, promulgated on the shores of Galilee, by the "man approved of God." Read his beautiful parable of the prodigal son (Luke xv.), and be assured from the lips of your Lord and Saviour, that God is indeed a Father who loves you, and loves all his offspring, and can you refuse to love him in return? And can there be a purer gospel, a stronger or sweeter cord to draw you to him, than the blessed assurance of his free, unbought, unbounded, everlasting love? Your's in Christ, and one of your number.

A SCOTCHMAN.

BRIEF ACCOUNT OF WILLIAM FOX,

A SUNDAY SCHOLAR.

WILLIAM FOX was born at Trowbridge, in the autumn of 1821. His father, after several years of military service, had both his legs shot off in battle; in consequence of which, being discharged from the army, he came to reside in his native town. But although thus disabled for active life, he diligently employed himself in the religious instruction of his household; bringing up his children in the fear of God, and leading them by his own example in the ways of righteousness and peace. It is not, therefore, surprising, that under the teaching of such a father [aided by the advice of his

mother] a degree of seriousness should be produced on William's mind, and that he should be distinguished for great sweetness of temper and an affectionate disposition. At an early age he was sent to the Sunday School, connected with the congregation of which his father was a member; and there, under the divine blessing, he was not only taught to read, but also seriously to feel the value and importance of the word of truth. He loved the house of God and the Sunday School; and showed by his uniform, regular attendance and good behaviour, that his heart was there. For some time his parents resided more than a mile from the town, but whoever else was absent, William Fox was not found wanting. At home he was dutiful to his parents, and industrious in his habits; and at school much attached to his teachers and attentive to his lessons; indeed, every way his conduct was such as to make him a comfort and a credit both to the family and the school to which he belonged. He seemed to possess an understanding beyond his years: was very fond of reading the scriptures and singing hymns: was regular in his morning and evening prayers, and would frequently question his father upon subjects of religion. For the last twelve months of his life he was sent to the British School on week days, and was much beloved by the master and scholars on account of his amiable disposition, and his rapid progress in all that he learned. And the knowledge he gained he delighted to communicate to others; of which he gave a striking instance in his regularly visiting of his own accord a poor aged and much afflicted woman to read to her that word of truth which she could not read herself. When in health his books were his delight; and when sickness came upon him they were constantly by his side.

His father had a garden, in a field at some distance from his house, but not being able to work in it on account of the loss of his legs, William generally accompanied him thither and laboured hard, wishing (as he said) to be as useful as possible to his disabled parent. On one of those occasions, they were suddenly overtaken by a violent storm of rain, accompanied with thunder and lightning, and having no place of shelter near, they were much exposed to it. As the thunder loudly pealed over their heads, and the lightning flashed around them, his father said, "Willy, are you not afraid?" "No, father," he replied, "we read in the Bible that thunder is the voice of the Lord, and if it is His voice, what should make us afraid? If God keeps us we are as safe here, though wet and uncomfortable, as at home or in any other place."

And what he said he seemed to feel; for his young heart was deeply impressed with a practical sense of the omniscience and omnipresence of God. As an instance of his devotional feelings, it may be mentioned that one sabbath morning after his father had, as usual, read the scriptures, and engaged in prayer with the family, William proposed that they should connect with their social worship the singing of a hymn. "I have been looking out a very beautiful one (said he) for us to sing before going to school; and if agreeable, I will read it." The hymn was given out, the family sang it, and at its conclusion the children ran off to school with light and cheerful hearts.

The parents of this dear boy had often looked forward with joyful expectation to the time when he should be grown up, and settled in the world, and prove the solace and comfort of their declining years. But God had otherwise appointed. He had always been a weakly child from his birth: in the autumn of 1832, symptoms of consumption appeared, and notwithstanding every effort was used to stop its progress, the power of medicine failed; and poor William was carried by his schoolfellows to an early grave. The illness which terminated in his death, lasted about thirteen weeks, four of which he was confined to his bed; and during this period I had frequent opportunities of seeing and conversing with him on the state of his mind in the prospect of eternity. I think I shall never forget one occasion when I sat by his bed side, he stretched out his little wasted arm, and thin white hand, to clasp my own, and earnestly thanked me for coming to see him.

"I want you, sir," said he, "to pray with me, and read to me, and afterwards to explain to me, *what faith is*." I did so, in as simple a manner as I could; on which he said, "thank you, sir, thank you; I have read a great deal about faith in my testament, and I was afraid I did not understand the word aright." When at length it was evident that he could not recover, I one day said to him, "Willy, do you think when you die you will go to heaven?" "Yes, sir," said he, "I hope and believe I shall; for although I am a sinner, Christ Jesus came into the world to save sinners, and he will not think me *too young* to be saved; for he said, suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." I had much conversation with him at different times of a similar kind, and equally satisfactory. Being at length so much reduced that he could neither sit up in his bed, nor read his bible any more, he desired his father and mother and

others to read it to him ; particularly delighting in different parts of St. John's first epistle. On one occasion, after praying with him, his father asked him if he was afraid to die ? " O no, father, no," said he, " but still, if it was God's will to raise me up, and give me health, and let me go to school again, I should like to live a little longer." Calling to see him one day, a short time before his departure, I solemnly commended him to God in prayer. His parents were in the room ; and giving them an earnest look, he said, " I feel that my time here will not be long, and there is one thing I wish before I die : It is, that I may be wrapped up in a blanket, and carried to the school ; for I wish once more to look upon my schoolfellows and say, farewell." His mother, anxious to gratify him, took him out of bed, and carried him in her arms to the school. After this he sunk rapidly. He took leave of his friends, and distributed his books and some little toys as remembrances among his young companions. " There is one book," said he, " which I have highly prized,—it is the one given me by the teachers in the Sunday School, as a reward for giving out the hymns at the last anniversary sermon, and who now so proper to have that as my dear father ! And there is one thing more," he added, " the little race-horse toy which I have kept safe so long, I wish *that* given to Mr. M. for his little boy : it may serve to remind him of me when I am gone." Observing his father weeping at the foot of the bed, he comforted him as well as he was able, saying, " Dear father, dont cry ; but come, put your hand under my head." His father did so ; after which he appeared to be much easier than before. For some time before he died he lay very still, and it was thought that all was over, but on a sudden he raised his right hand, clasped that of his father,—gently pressed it,—fixed his eyes on him,—and expired.

He died January 1st, 1833, aged eleven years, and three months. As a mark of regard, his funeral was attended by a procession of many of his schoolfellows, headed by the master of the British School, and the superintendent of the Sunday School.

SAMUEL MARTIN.

NOTES OF THE MONTH.

THE EDUCATION QUESTION.—The government measure of education, for England, still continues to be *the* theme of discussion, for the time being, both in parliament, and among the several reli-

gious denominations in the country. We have read, perhaps, more than enough on the subject of the *Minutes of Council*; and, after all, we feel persuaded, that a great deal of the opposition which the measure has been doomed to encounter, may be traced to *sectarian* motives. Sectarianism, in any shape, is bad; but when it places itself *wantonly* in such a position as to impede the onward course of the Car of liberty and enlightenment, it must be crushed. Those who are entrusted with the reins must not begin to quail, nor to fancy that there is a *Lion* in the path; they have only to proceed steadily, and their honest determination, more than any thing else, will put to flight the hovering bigots that darkened the road. We believe that the members of her Majesty's government are well disposed to pass a good practical measure for educational purposes, and in their anxiety to do this, they have shown a becoming desire to meet the wishes of the different parties for whom the benefit is intended. The result of the Leeds deputation is a proof of this.

The most active and persevering opponents to the measure are the *Independents*, and Baptists generally. The Wesleyans, also, are brawling in their usual *Evangelical* strain. All these parties agree, that whilst the government of the country should endow *them* richly, nothing must be given for the education of Unitarians or papists! They repudiate the idea, that every religious denomination, in proportion to its contributions to the national revenue, should receive its fair quota, to be applied by its own recognized authorities to the purposes of education. This, however, we believe to be the principle by which the government will be eventually guided in the matter; and this, we take leave to say, is the only principle which the country will tolerate.

THE PUSEYITES.—We learn, on the authority of the London Inquirer, that the *Puseyites* of Leeds are endeavouring to increase their ranks, at present, in a way "which affords a remarkable exposition of their principles and plans of operation." They have circulated a *Card* in Leeds, and other places, "which is headed by an engraved Cross, and dated 'Advent. F. of St. Andrew, 1846.'" The title of the card is in these words—"I speak concerning Christ and the Church." Then comes the grand question, "*What is it to be a Churchman?*" And no less than twenty particulars are stated in reply, as necessary to constitute a true son of the church.—Some of these essentials are curiosities in their way, and serve to

expose the naked insolence and bigotry of Puseyism. We quote the following five particulars as a specimen :—

“ 6. It is to believe that the only duly authorised ministers are her Bishops, Priests and Deacons, *in succession from the holy apostles*.

“ 7. It is to believe *that they alone* are commissioned to administer the sacraments.

“ 13. It is to abstain from going to Dissenter’s meetings. ‘Mark them which cause divisions, and *avoid* them.’ Rom. xvi. 17.

“ 14. It is to believe dissent to be *schism*; and schism to be *sin against God*. ‘From all false doctrine, heresy and schism good Lord deliver us.’

“ 16. It is to reverence the clergy as the ministers of God, and Christ’s ambassadors.”

When we first glanced over these Puseyite *terms of admission* among the faithful, we were inclined to smile at such ridiculous pretensions to infallibility. But the subject assumes a more serious aspect, when we consider that these sentiments are held by a powerful party, and that they are disseminated by secret, Jesuitical means.

We know that the *spirit* of Puseyism is repudiated by all the ablest and wisest members of the established church; we know, that in many quarters, there is no sympathy whatever, at *least among the laity*, with such *dangerous* principles as seem to actuate the Puseyites; but we think, at the same time, that tolerant and liberally disposed Episcopalians will soon be borne down by this spreading pestilence, unless they become wide awake to the danger. The church is truly in danger, at last; and any thing good that the Establishment possesses,—its tolerant spirit—is fairly perilled by the retrograde movement among its own members. The cry of “No surrender,” must soon be repeated, *in earnest*, by those who really value the principles of the Protestant Reformation, — not in the senseless and wicked spirit of party,—but in the spirit of an enlightened determination to emancipate themselves from the degrading trammels of priestcraft. The state-church has herself to blame for the trying position in which she is now placed. She admits that those who presume to dissent from her authority may be saved, but only “as by fire,” and ascribed to the use of her liturgy and rubrics an effect in securing the favour of God, altogether independent of *personal* goodness. Now, the Puseyites are determined to carry out this principle, and to make the question of our salvation depend upon our passing into eternity duly and suitably prepared by an accredited “Bishop, priest, or deacon, in succession from the holy Apostles!” The *move* from one position to the other, from prelacy to papacy, is easy, and perhaps natural enough,

to such as are content with a lazy consciousness of orthodoxy, and willing to submit to formularies devised by human authority. The evils that now threaten the established church can only be met and overcome, when its members purge out what remains of the "old leaven" from her doctrines and constitution, and come to understand by Protestantism, not some particular modification of orthodoxy, *but an individual accountability to God, and a complete independence of priestly authority in religion.*

SEMI-CENTENNIAL CELEBRATION.—By a recently received number of the *Boston Christian Register*, we have a very interesting account of a meeting which took place in the Unitarian church, Brookline, Mass., on Monday, the 15th of March last, for the purpose of celebrating the settlement of the Rev. John Pierce, D.D. as pastor of the first parish and church in Brookline, on the completion of the *fiftieth year of his ministry*. Such is, indeed, an occasion, worthy of more than ordinary notice, and the *celebration* is equally creditable to the persons who engaged in it, and to the man who has been so long the object of their veneration and respect. Dr. Pierce preached his first sermon in Brookline, on the 2d day of October, 1796, and on the 20th of December following, he was invited to take the pastoral charge of the church and congregation. He was ordained on the 15th of March, 1797, and since that period, although his life has not been marked by any very striking changes, he has laboured quietly and faithfully, beloved by his people, and respected by all who know him. During the long space of fifty years, he was prevented only thirteen times, by want of health, from attending the house of God, on the sabbath-day. In the course of the last year, he exchanged eight times with ministers in Boston, and, in every instance, but one, walked into the city, a distance of nearly five miles from his house, on sabbath morning, preached twice, and walked home again, without any sensible fatigue. For the last *thirty-one* years, he has been secretary of the Board of Overseers of the Harvard University, having been appointed to that office at the age of *forty-three*, on which occasion the usual oath was administered to him, which was the only oath either sacred or profane, he has ever uttered.

The celebration commenced in the church, and the religious services were conducted by the following ministers, one of whom is pastor of the Baptist church in Brookline:—Rev. Messrs. J. Haven, Wm. H. Shailer, Dr. Pierce, and Dr. Gray. After the services at the church, a numerous and most respectable party assembled in

the Town-hall to partake of a collation. The speeches spoken and the hymns sung on the occasion, occupy upwards of *seven columns* of the *Christian Register*, and were, throughout, highly interesting and appropriate. In the course of the proceedings a beautiful set of silver plate, one of which contained a number of pieces of gold coin, was presented to Dr. Pierce; and immediately afterwards, a little girl, in the name of the ladies, presented to him a bouquet of flowers in a silver vase, on a silver salver. We make the following extract from a hymn, written for the occasion, by Mrs. A. M. Edmonds, and set to the tune, "Auld Lang Syne":

We sing no hero *now*, whose fame
On valor's list appears,
But softly breathe the honored name
Of *one* beloved for years.
Of one beloved for years, my friends,
Of one beloved for years,
Whose voice of hope hath often dried
The mourner's falling tears.

Let memory's finger gently raise
The mantle, time has cast
On other scenes, and other days,
Long numbered with the past;
For many a change hath come my friends
To hill, and vale, and glen,
Since time's swift wing has sped the
rounds

Of *two score years and ten*.

Say, where are *they* once wont to tread
Life's pathway at his side?
Peace to the memory of the dead,
For some have drooped and died;
Peace to *their* memory, while, my friends
We give the *living* joy;
Whose hand yet firm, and heart still true,
Fulfil life's wise employ.

Thanks be to God, whose mercies cheer
Our paths with richest showers,
Whose hand has spared a life so dear,
And still is sparing ours.
O let our hearts adore, my friends,
With all their noblest powers,
The hand that spares *his* life so dear,
And still is sparing ours.

He needs no costly tributes paid
To prove him unforget,
His *life* hath nobler record made,
We *know* he needs them not.
We know he needs them not, my friends,
We know he needs them not;
Enshrined within these hearts of ours
We know he needs them not.

And when his work on earth is done,
O may he sink to rest,
As calmly sinks the summer sun
Behind the crimson west;
That leaves a golden light, my friends,
To mark its way serene,
So may a life of virtue gild
His gently closing scene.

In connexion with this subject, we beg to remind our readers, that we have among us, a member of the Remonstrant Synod of Ulster, who completed the *fiftieth year* of his ministry, a few months ago. It is unnecessary to say, that we refer to the venerable and respected Robert Campbell, of Templepatrick. Why should not the good example of our friends in Brookline, be imitated by the Unitarians here? Mr. Campbell is, in every respect, worthy of some such honour. He has lived through trying times, and was still the unflinching advocate of civil and religious liberty. For that sacred cause he has been persecuted, perhaps, to a greater extent, than any minister in our connexion. Having obtained help of God, he

continues to this day to witness the triumph of his principles, and to enjoy the respect and affection of numerous friends.

It is a remarkable fact, that during the period of more than fifty years, Mr. Campbell was *not once* prevented by want of health, from conducting the public services of the sanctuary,—and we can testify that, not long since, he has walked nearly seven miles to officiate for a neighbouring minister. Mr. C., we believe, preached his first sermon in Templepatrick, in the month of August, 1796. A word to the wise—the month of August will soon come round again.

SIMPLE THOUGHTS ON EXODUS.

(Continued from Vol. II. page 106.)

CHAPTER XXIII.

Verse 20—God declares he will send his messenger, or angel, before his people. In our English bible this word angel is commenced with a capital letter, seeming to imply an heavenly being is spoken of. The Vulgate has it otherwise, and thus warrants us in believing that it was their leader Joshua who was hinted at. Jehovah had ever made it manifest that he was with Moses, and it would be necessary to teach the people that he would continue to be their guide, though their temporal leader should be changed; when another than Moses should be appointed over them, especially in the time of approaching danger, when they should have to fight their way into the promised land. They are commanded not to exterminate all the inhabitants at once, lest the land become barren, by little and little they were, by the command of God, to drive them out. “Israel shall make no covenant with them, lest they be a snare to him.” It is a natural impulse to be sorry for those nations condemned to be destroyed, but we should consider how reprobate they must have been, whom a long-suffering God could not pardon.

CHAPTER XXIV.

Verse 3.—Moses declares to the people the words and judgments of the Lord: they again reply: “all that the LORD hath said unto us, we will do.” Moses builds an altar, and raises twelve pillars according to the number of his tribes. After sacrifices were offered on the new-made altar, he, taking part of the blood of the victims, sprinkles the people, saying, “Behold the blood of the covenant

which the Lord hath made with you concerning all these words." We are told that Moses, and those appointed to accompany him, went up the mountain and *saw the God of Israel*, and were able to describe his throne. Jesus hath assured us, "no man hath seen God at any time." Therefore, we must take the assertion that *they saw the God of Israel* in a limited sense, and make this conclusion: that it pleased the Almighty to reveal as much of his celestial glory to these favoured men, as their faculties were able to endure. The text says: "They saw God, and did eat and drink;" or, as we may interpret it, they saw this celestial glory, and yet survived. Happy men! 'twas not the glory of the world—'twas not the breath of human fame, nor the glitter of mammon's shrine, nor the lustre of earthly beauty, made to bloom and die—nor aught, which the world calls bright, whose glory filled your hearts: no; for ye knew by blessed experience, that "the glory of the celestial is one, and the glory of the terrestrial is another!"

And now Moses, and Joshua, his attendant, go up into the mount of God—the former commands the elders to tarry for them, and if any question should arise, they are to take counsel of Aaron and Hur, whom he leaves with them. "The glory of the Lord abode upon mount Sinai, and a cloud covered it six days." What an awful six days, whilst the servant of the most high God waits for his word. The seventh day, Jehovah calls to Moses out of the cloud. The sight of his glory was to the people below like devouring fire. Thus did the Lord condescend to awake the mental energies, and impress the imaginations of a people naturally stupid, careless, and earthly, and arouse their spirits to celestial things.

We feel ourselves, as our imaginations attempt to accompany the servant of God in his audience with the Deity, that a cloud covers the mountain—that we are indeed of the number of the people who look on from afar. Sinai is covered with a cloud, but glory be to him who has invited us to look by faith "to mount Zion, the city of the living God,"—where we reverently hope no cloud shall hide from our vision the Father who sent his Son, to call all men unto him."

From the twenty-fifth to the end of the thirty-first chapter, we have particular directions given for the building and adorning of the Tabernacle. We may be sometimes inclined to ask, why the directions should be so very minute—but we make this answer: It was the object of the Lord to keep this people employed on the

outward, until their minds should, by degrees, become enlightened, and they be able to comprehend the truth which Christ was to reveal. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit, and in truth; for the Father seeketh such to worship him."

CHAPTER XXXII.

This is a grievous chapter. In vain the miracles—in vain the blessings—in vain the terrors of the LORD. The people are a foolish people; and Aaron a weak and unworthy representative of his brother. We have even here in this sad history one bright spot. Moses pleads with God, like Abraham, for the doomed cities—Moses pleads for the people. Is it not thus the Saviour pleads for guilty men? In vain Jehovah sets before the heart of his servant the honors he will heap upon himself—no; there is no honor dear to his soul but the salvation of that people, for whose sake, at God's command, he left his quiet home—gave up his domestic joys—forsook the simple flocks he had guided on the mountain side—encountered the wrath of Pharaoh—the insolence of his officers, and the murmurings and ingratitude of those whom the LORD had guided by his hand. No; he cannot give them up—they are entwined with his every thought—his every care. "And Moses besought the LORD his God, and said, LORD why doth thy wrath wax hot against thy people?—Wherefore should the Egyptians say: for mischief did he bring them out to slay them in the mountains."

In the tenth verse we read that the LORD had said: I will make of thee a great nation." But no promise made to himself alone can bring him consolation. He pleads again for the people—he returns to them and represents to them how great has been their sin—and now, behold him once more before the LORD making intercession for them. "Yet not, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." Such is the powerful pleading of this generous and unselfish friend. But, let us attend to the reply. "And the LORD said unto Moses: *Whosoever hath sinned against me, him will I blot out of my book.*" Is there any doctrine of substitution here?

M. B.

Dublin.

THE SPIRIT'S GREETING.

FROM THE GERMAN OF UHLAND.

And do the earthly bonds at last decay,
 And will the pinions of my soul be free,
 That in our native spirit land, I may,
 Again, oh, best beloved ! be joined to thee ?
 Yes ! by that holy vanishing of thine,
 That long has drawn my yearning looks on high,
Now in undying life and light divine
 I come to seek thee for Eternity !

THE ANSWER.

Oh ! would'st thou beckon me again to earth,
 Or wings thy spirit hitherward its flight ?
 Should earthly spring-times glad me by their birth,
 Or blooms there not above, a spring more bright ?
 Yes — yes ! — in this supreme effulgent sphere,
 One longing thought alone to *thee* was given :
 Come, spirit-friend ! I feel that thou art near—
 Thy presence breathes for me a soul through Heaven !
 L. R.

H Y M N.

Say not the law divine
 Is hidden from thee, or afar removed ;
 That law within would shine,
 If there its glorious light were sought and loved.

Soar not so high,
 Nor ask who thence shall bring it down to earth.
 That vaulted sky
 Hath no such star, didst thou but know its worth.

Nor launch thy bark
 In search thereof upon a shoreless sea,
 Which has no ark,
 No dove to bring this olive-branch to thee.

Then do not roam
 In search of that which wandering cannot win :
At home ! at home !
That word is placed, thy very heart within.

O ! seek it there,
 Turn to its teachings with devoted will ;
 Watch unto prayer,
 And in the power of faith this law fulfil.

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(Continued from No. V. Vol. II. page 175.)

THE expulsion of the enlightened Ministers and Congregations of the Presbytery of Antrim suggests several considerations, deserving the attention both of the advocates and the opponents of Christian Truth and Religious Liberty.

1. It supplies a striking illustration of the tendency of authoritative Creeds to produce enmity, dissension, and hypocrisy. Previously to the imposition of *The Westminster Confession*, in the year 1705, the General Synod of Ulster was a united, tolerant, and prosperous Church — gradually extending its bounds and influence, by the zeal, the piety, and the charity, both of its ministers and people. No sooner, however, was a *human Creed* enforced, in place of its former infallible Standard of Faith and Duty, the Word of God, than jealousies, contentions, and alienations sprung up, in miserable abundance. Many honest men who sincerely believed the Doctrines of *The Confession*, began to entertain conscientious scruples with regard to the right of enforcing them upon others; and the expression of their doubts upon this subject, immediately subjected them to accusations of *heresy*, on the part of their less tolerant and less scrupulous brethren. These accusations were retorted by counter-charges of ignorance and illiberality; and, in the end, the several contending parties endeavoured to enlist the laity on their respective sides—so that bitter feelings and acrimonious language speedily infested the entire church. Nor was this all: the *doctrines* of the Westminster Confession, as well as the propriety of enforcing subscription, were eventually brought under discussion; and whilst none had yet the courage and integrity expressly to deny their truth, many threw out hints, and conjectures, and doubts, which materially tended to undermine their authority. On the contrary, the more zealous Calvinists became furious controversialists, to the utter neglect of all moral preaching, and the timid, of sentiments more liberal, were compelled to follow in their train, in order to escape the destructive imputation of heterodoxy! The few who had the honesty and courage, to stem the torrent, were exposed to every species of obloquy—the minds of their own people were poisoned—neighbouring pulpits were shut against them—they lived in the midst of unceasing annoyance—and their families were threatened with destitution. In the

first instance, the Calvinistic clergy inflamed the minds of the laity, in order to strengthen their own side by popular support; but, in doing this, they called an influence into action which they had no power to control, and which eventually forced them to adopt measures which, in their hearts, they abhorred. Such were the first-fruits of subscription to a human creed, in Ulster—hatred, contention, hypocrisy, and time-serving, amongst the clergy—blind and bitter bigotry amongst the people—an utter forgetfulness of the true objects of Christian preaching—and the diffusion of unhallowed enmity throughout the entire mass of society! But such are the consequences that have always flowed from the presumptuous interference of fallible men, with the prerogative of God, and the dictates of conscience: and, were it not for the human partitions which arrogant mortals have erected to separate the followers of the same benevolent Master, and the human interests connected with the keeping up of those sinful barriers, I firmly believe that men would no more annoy and injure each other on account of a diversity of religious opinions, than for a difference of stature or complexion.

2. The proceedings of the General Synod, which resulted in the separation of the Presbytery of Antrim, appear to have been specially inconsistent and reprehensible, when it is considered that they commenced in the year 1720—whilst the ink was scarcely dry on the pen with which George I. had signed a noble act of parliament, granting complete toleration to themselves. Previously to the year 1719, *no* species of dissent from the established church was permitted by law. All dissenting worship was merely held by the forbearance of the civil authorities—all persons attending it were liable to heavy pains and penalties—and all religious property dedicated to such purposes was subject to confiscation. The friends of the Presbyterians justly and successfully remonstrated against this state of the law, and received from the liberality of their sovereign, a more enlarged toleration than they had ventured to solicit. And, yet these very men, on the instant the chains of slavery were struck from their own limbs, basely and inconsistently began to forge fetters for their brethren. Ay, and worse than this—they actually made bolts and bars to confine themselves and their children, and their children's children, within the dungeon of Calvinism, and endeavoured to stop every loop-hole and crevice, at which the light of truth and liberty might have been admitted. One is astonished and shocked, that such anomalies

could have been exhibited in human conduct; and that men who had honorably and successfully laboured to break the yoke of bondage imposed upon them by others, should, voluntarily and boastfully, have subjected themselves to a worse enthrallment. Liberty up to a certain extent—that is to the length and breadth of their *own creed*—they coveted and claimed; but, of “the *perfect* liberty wherewith Christ has made us free,” they appear not to have entertained the least conception. They admitted that the church of Rome had erred—that the church of England had erred—and they rejoiced that free enquiry had led to the exposure of those errors, and resulted in the establishment of the purer system of Presbyterianism: but they never dreamed, that any remnant of error could still find a resting place amongst themselves. True, indeed, they had adopted the Westminster Confession, which declares that “*all churches have erred and may err*;” but, it is quite evident, that, like their successors of the present age, the use of such language was merely an exhibition of “mock-modesty;” and that, in reality, they believed it impossible for any farther light to be cast upon the pages of Revelation, than that by which *they* had been enabled infallibly to discern the whole truth! Upon no other principle than this imaginary *perfection* of their own judgment, (unless perhaps some lurking love of power and pelf) can we account for the melancholy and inconsistent spectacle which they exhibited to the world, of a church honourably securing its own emancipation, and then voluntarily and meanly submitting its neck to a degrading servitude.

The case of the General Synod of Ulster is not mended by alleging that they only followed the example of the Lutheran church of Germany, the Episcopal church of England and Ireland, and the Presbyterian church of Scotland. All these churches had practically belied their Protestant name and profession; for, with the disclaimer of infallibility upon their lips, they had, each in turn, taken up the tyrannous weapons of the church of Rome; and a reformed Presbyterian Synod, just escaped through the liberality of their sovereign, from the fangs of persecution, ought to have acted upon higher principles, and to have proved to the world that Irish Presbyterianism did not consist in throwing off one yoke to put on another. Had they acted thus, Presbyterianism would not, this day, have been merely the third sect, in Ireland, in point of influence and numbers: but, with its Scotch energy, perseverance, intelligence, and piety, it would have stood at the

head of Irish Protestantism, as it now does at the head of Ulster industry and civilization. The General Synod, however, preferred the exercise of a petty tyranny over its own members, and the exhibition of a verbal orthodoxy before the world, to the glorious moral and social influence which it might have attained, by bearing aloft the standard of religious freedom. From the time that France ceased to be a republic, and sunk into an empire under the iron despotism of Napoleon, Marshal Ney declared that her armies lost the spring and irresistible energy which had carried them forward to certain victory; and so it was with the General Synod of Ulster, when they fettered themselves with creeds: they lost the erect and manly bearing of freemen, by which they had acquired extraordinary social influence, and merely hobbled in chains amidst their enslaved competitors. From that time, they were over-matched by the church of Rome, which enjoyed the advantage of superior antiquity, and by the church of England which possessed the advantage of superior worldly emoluments; so that, taking into account the proportional increase of population, Presbyterianism has, ever since, lagged behind both.

3. The course pursued by the laity, during the discussions of "The Seven Synods," was particularly melancholy. The great majority of the congregations selected, for elders, the most furious bigots in their communion; and these elders sat in the synods to overawe their ministers, and, as far as possible, to prevent the expression of a liberal sentiment, or the tendering of an honest vote. In all cases, the majorities against the non-subscribers were made up of elders, who were the most impatient for a decision, and the loudest clamourers for "a vote, a vote!" So many as 106 elders attended a single synod, whilst the entire number of congregations was only 123. The largest number of ministers that ever voted on the side of intolerance was only 36, whilst in spite of popular intimidation, 40 supported the cause of Christian liberty; and many retired from the house, or remained in it, without voting. Now, this state of affairs, I have termed melancholy: but it was more—it was humiliating and disgraceful on the part of the laity. They would not act so absurdly on any other subject, save religion: they would not select for the instructors of their children men who adhered to the antiquated systems of education pursued two hundred years ago: they would not choose for their physicians, men who had made no advance in medical knowledge beyond the days of Hippocrates and Galen: they would not employ those as their

lawyers who repudiated all the improved legislation of modern times. No: in their temporal affairs, they would not adopt a principle of action so absurd and injurious; yet in spiritual concerns, they seem to consider there is no safety but in clinging to the venerable errors of former ages. They engage ministers who are supposed to have enlarged their minds by varied studies, and to have especially devoted their attention to the investigation of the sacred scriptures. These men they place in their pulpits, and dignify with the titles of their spiritual guides and instructors. But all this, in creed-bound churches, is nothing more than a solemn mockery. Their ministers are not their teachers, but their slaves. They merely go through the dull and degrading routine of a prescribed task. The forms and ceremonies which they are to observe, and the doctrines which they are to inculcate, are all set down in plain black-letter: and from these they dare not deviate one hair-breadth, on pain of suspension and degradation! How can such men be called *instructors*? They are nothing more than the mere bond-slaves of the laity and of churches: they have no will, no voice of their own: they are not teachers, so much as school-boys repeating a lesson: they may think, but they dare not speak, unless their thoughts be co-incident with those of some conclave of divines, or some enactment of the legislature, two or three hundred years ago! Is not this a miserable and humiliating condition in which to place educated men? Is it not a dreadful thing, thus to cramp and trammel "the ambassadors of Christ,"—men who are solemnly commanded "to speak boldly the *whole* counsel of God"—"to keep back *nothing* which is profitable for edification?" How can men thus circumstanced, "cry aloud and spare not"—how can they "rebuke and exhort with all authority and doctrine?" And what do the *people* gain by this enslaving of the clergy? Why, they have their prejudices fostered, their passions soothed, their vanity gratified: but their religious knowledge is not one whit increased: they stand, as to spiritual concerns, and in an advancing world, precisely where their forefathers stood in past centuries. Floods of light have been poured upon the wide domains of philosophy, literature, arts, science, legislation, commerce, manufactures, and education: but the people perversely labour to shut up religion in dungeons, and to prevent the beams of Heaven from shining upon their altars. In acting thus, they conspire against their own dearest interests: they pay men for deluding them: they virtually say to their teachers, like the degene-

rate Israelites of old, "prophesy unto us smooth things, prophesy not unto us right things, prophesy deceits." And, what was the result in ancient times? Why, "the prophets prophesied lies, because the people loved to have it so!" And is human nature changed, in our modern times? Are men now exalted above the reach of temptation—above all the influences of popularity, and fashion, and convenience, and gain? Would to God, that the laity of all the churches which submit to human creeds, would reflect upon the evils which they entail upon themselves and their children, by cramping and tempting their clergy. Religion, under such circumstances, may be a sentiment or a prejudice, but it is no concern of the understanding. They are not, as Paul enjoins them to be, "fully persuaded in their *own* minds:" they are persuaded in the minds of *others*—they adopt their creed on trust—they do, in relation to their eternal interests, that which they would not do, in relation to the meanest concern of time. Instead of playing fast and loose with principle, they ought to consider *truth* as "the pearl of great price;" and they ought to say to their ministers—"every profession has its preparations and its duties: you have been appointed our teachers on account of your learning, your integrity, your talents, and your various qualifications for the study and exposition of the Bible. Our studies and pursuits have been of a different nature; and therefore, we adopt the language of the Jews of Rome, in addressing Paul—'we would hear of thee what thou *thinkest*'—we adjure you, as you are to answer for our souls at the great day, tell us the truth, the whole truth, and nothing but the truth. We would scorn you, if you uttered a common falsehood in the ordinary intercourse of the world; but, you would merit our abhorrence, if you be base and false enough to mislead us with regard to the grand concerns of an eternal scene." Were the people thus to act honestly towards themselves and their ministers, churches would speedily assume a different aspect—the pulpit would be animated by a living soul—reason and faith would walk hand in hand—inculcated prejudice would give place to individual conviction—every man being, himself, an honest worshipper, would respect the integrity of his brother—and, in spite of an inevitable variety of creeds, one blessed bond of human sympathy and Christian love would eventually unite the entire followers of the Redeemer. But these fair prospects are only the visions of *hope*; and I lament to say, that there is little in the existing condition of the religious world, to make us

sanguine of their realization. The elders of the General Synod of Ulster, in the comparatively unenlightened period of 1726, were not one item more bigoted and fierce than their successors in that body, who, a century afterwards, compelled the Remonstrants to secede from the church of their fathers. The age in which we live is greatly distinguished by the parade and exhibition of religion; but, I firmly believe that there never was less of its genuine spirit in the world.

4. The conduct of the clergy, during the debates which ended in the expulsion of the presbytery of Antrim, was not, on the whole, very creditable. I do not speak of Mr. Masterton, of Connor, and the other leaders of the intolerant party: I refer to the non-subscribers themselves, who, in my mind, manifested more ability and dexterity than candour and moral courage. They appear to have been exceedingly timid, to have stood far too much upon the apologetic, and to have taken a lower ground than they were entitled to occupy. I readily admit, that much allowance ought to be made for the temper of the times, for the ignorance of the people, for the difficulties which they had to encounter, for the intolerant state of the law, and for the dangers by which they were surrounded: yet, still, I am not able to believe, that their *sole* ground of objection to subscription was its infringement on Christian liberty. This ground, I admit to have been valid and sufficient; and, had they fought on it alone, without making ostentatious professions of orthodoxy, both by word and writing, I should see nothing to condemn. That they were all Trinitarians and Calvinists, however, I confess I greatly doubt—more especially as several of them, almost immediately afterwards, are well known to have avowed Arian and Arminian opinions. In good truth, I can scarcely believe that such men as John Abernethy, Samuel Haliday, and James Kirkpatrick, ever were Calvinists, in the literal sense of the word. They may have thought themselves “moderate Calvinists,” like a certain friend of mine, a learned professor; but that, in my view, is no Calvinism at all—for Calvinism and moderation have no affinity. A Calvinist, I gladly allow, may be a very gentle and amiable man, in all the ordinary relations of life; but, his creed is essentially stern, inflexible, and severe. Supposing the worst, however, some allowance must be made for the use of cautious and deprecatory language on the part of the non-subscribers, with the enormous fine and cruel imprisonment of Thomas Emlyn, fresh in their recollection: and,

though we may be compelled to blame their timidity, in some degree, we cannot fail to rejoice in the great service which they rendered to the cause of Christian liberty, and, indirectly, to the cause of Christian truth, by their able and eloquent defence of the great principles of non-subscription to human creeds.

5. The consequences which flowed from the expulsion of the presbytery of Antrim add another illustration to the impolicy of persecution, and its uniform tendency to defeat its own designs. The great talents displayed by the members of the presbytery during the debates in Synod—the publication of their clear and ample “Narrative”—the sympathy naturally extended to the weak and injured—the zeal and animation with which they preached, in order to explain their principles and to defend their cause—and the similarity of views which still prevailed amongst a considerable portion of the ministers of the Synod—all these largely contributed to the extension of liberal views, both in relation to doctrine and church government. Their combination, besides, in one presbytery gave unity to their operations, and placed them before the world as a distinct religious association; so that, instead of having comparatively little influence, as when they were formerly mingled with the general mass of orthodoxy, their name and power began to be felt, even beyond the sphere of their own immediate labours. By degrees, also, they preached more boldly and distinctly—the horror of “New-light doctrines” became less and less—several ministers of the Synod occasionally officiated in their pulpits—a more friendly feeling gradually sprung up between the two bodies, and, even in the Synod, subscription to the Westminster Confession speedily became so loose and vague as to be little more than a matter of form. Thus, a great calm succeeded the storm which had raged during the seven synods; and at the end of twenty years, which produced no event of any importance, the two bodies practically differed so very little, that ministers and congregations repeatedly passed from one to the other, retaining intact all their rights, privileges, and properties. The congregations of the presbytery being, in general, more wealthy than those of the Synod, had no difficulty in procuring leading ministers from the so-called orthodox body, in all cases of vacancy; and these were usually found to be even more New-light, in their doctrinal views, than the members of the Society which they joined! And such, under God’s over-ruling providence, is the usual history of persecution. It gives stability and extension to the very cause which it was de-

signed to destroy; and thus, with a beautiful retributive justice, brings good out of evil.

At the time of the separation, or shortly afterwards, several congregations which had joined the presbytery of Antrim became divided—a minority remaining with the General Synod. Those minorities were formed into new congregations—one in Larne, one in Antrim, one in Coleraine, one in Belfast, one, I believe, in Holywood, and one in Newtownards. Of these, the congregation of Belfast was the most important; and Mr. Masterton, of Connor, one of the most prominent of the Calvinistic leaders, became its first minister. The meeting-house was erected in Rosemary-street, on ground immediately adjoining that occupied by the two houses connected with the presbytery of Antrim. The congregation was fortunate in procuring in succession to Mr. Masterton, a series of popular ministers—Mr. Laird, Mr. Kelburne, and Dr. Hanna; and a handsome new meeting-house has been lately erected on the site of the old.

(*To be continued.*)

INTELLIGENCE.

NORTHERN SUNDAY-SCHOOL ASSOCIATION.

THE eighth annual meeting of the Northern Sunday-school Association was held, in the School-room of the First Congregation, Fountain-street, on Thursday evening, at 7 o'clock. The attendance was very respectable.

John Andrews, of Comber, Esq. J.P., was called to the chair.

The Rev. D. Maginnis, Secretary, read the following Report:—

During their year of office, your Committee have been chiefly occupied in supplying schools, connected with the Association, with the usual requisites, and in carrying out the instructions of last annual meeting.

Through the continued generosity of the Hibernian Bible Society, to which the thanks of this Association are eminently due, your Committee have had at their disposal, for the use of your schools, a sufficient supply of Bibles and Testaments, at exceedingly low prices. The following shews the number of books and requisites disposed of since last meet-

ing, viz.:—Bibles 113, Testaments 228, 94 Livermore's Gospels, 156 Lesson Books, 204 Primers, 180 Channing's Catechism, 120 Barbauld's Hymns, 98 Teacher's Assistant, which, with other requisites, make, in all, as the year's sales, 1,433 books, &c.

The Committee having been instructed, in a resolution of last year, to take into consideration the propriety of offering a prize for the best essay on "The most efficient means of communicating moral and religious instruction in the Sunday-school," early devoted their attention to this subject, and, after several lengthy conversations, resolved unanimously, at the August meeting, to offer a prize of five guineas. At the expiration of the period (three months) allowed competitors to send in their manuscripts, twelve essays have been received. These were afterwards placed in the hands of the Rev. C. J. M'Alester, Rev. H. Moore, and Robt. Patterson, Esq. who, at the request of the Committee, kindly consented to act as Judges. By the award of the majority of these gentlemen,

the prize was given to Mr. Jas. Marshall, jun., whose essay has been since printed; and, in order to secure it as extensive a circulation as it merits, it has been offered at a price barely sufficient to cover expenses—2d per copy, with a reduction of 10 per cent. when 20 copies are taken.

In their award, the Judges stated, that there was a second essay “of such superior merit, that they regret they have only the power of awarding the prize to one;” and, on their recommendation, and being assured that the two essays would not interfere with each other, their excellences being of different kinds, the Committee agreed to request the writer of the second essay to allow the Association to publish his also; a request with which the author (the Rev. P. P. Carpenter, of Warrington, England,) has complied. His essay is now under revision, and will soon be ready for the press.

Your Committee have been further engaged in preparing for publication a series of small and cheap tracts, for the use of children. It is intended, that they shall be of a kind that will both interest and instruct the mind of the child, and, at the same time, enforce some important duty. To enable teachers to distribute them gratuitously to their children, it was the intention of the Committee to publish them at a very low price—say 6d per 100 copies. This they found they could accomplish, without loss to the Association, by printing sixteen different tracts at once, and an impression of 4000 of each; and, in consequence, they have agreed with Joseph Barker, for the printing of this quantity. Materials for the series are now being collected, and, among the contributions already received, are papers by Robt. Patterson, Esq., and the author of “The Prize Essay.”

The Committee trust that their successors will devote their early attention to this subject, and complete, with as little delay as possible, what they have commenced. They are the more anxious on this point, in consequence of their firm conviction, that a series of judiciously-written tracts would prove a valuable auxiliary to the teacher, in the discharge of his important duties; added to the circumstance, that the project was suggested and recommended by a gentleman, in whose judgment they have the utmost confidence.

A few months ago, an offer was made to the Committee, by Messrs. Simms & McIntyre, to supply the Association with

Livermore’s “Commentary on the Acts of the Apostles” (a sequel to the same author’s commentary on the Gospels, published by this Association, in 1844,) on reasonable terms. Your Committee ordered a quantity, which they have placed among the stock of the Society, and which they offer to schools connected with the Association, at cost price, viz., 2s 3d per copy. The Committee feel it unnecessary to say any thing in commendation of this work, the author being so generally and favourably known, through his commentary on the Gospels. They will only add, that this edition of his Acts has this advantage over his Gospels, as published by the Association, viz., it has the *text* printed at length.

In a communication which was laid before the Committee, at their March meeting, Mr. Patterson kindly proposed to supply the Association with his very interesting work, on natural history, at a reduced price; but chiefly from want of sufficient funds, they were unable to avail themselves of his generous offer.—They trust, however, that the funds placed at the disposal of their successors, may enable them to add this book to the list of the Association’s publications. Meantime they are anxious to direct the attention of teachers to the work, especially the teachers of the advanced Bible classes; and to assure them, that they will find it of very great service, in enabling them to introduce their scholars to a subject the most interesting and instructive.

On comparing the returns for this year, from the different schools, with those of last year, it appears that there is a considerable falling off, in several places. Though one school—that of Aberdeen—has been added to the Association, there are but very few returns which show an increase on last year;—while there are several schools which refuse to make any report, because of the diminution in their numbers; and there are a few others on the books, whose superintendents do not notice any communication addressed to them, on the subject, probably because they have allowed their schools to become entirely extinct. How far blame is to be attached to parties, for permitting their schools to die out, the Committee do not undertake to say; while the falling off in those schools, still in operation, they must be content to attribute, in some measure, to the unfortunate condition of our country, which presses so heavily on the poor, who, be-

cause they cannot send out their children as formerly, through a foolish pride, detain them at home.

As to the state of their funds, the Committee are glad to be able to report, that from several districts handsome sums have been sent in. Some weeks ago, they issued collecting cards to friends in the country, interested in the Association; and, considering the season, the result has been highly satisfactory. The following sums have been received:—From Ballee 3*l* 3*s* 6*d*; Clough, 2*l*; Gray-abbey, 1*l* 0*s* 6*d*; Moira, 2*l*; Ballyhemlin, 1*l* 4*s*; Kilmore, 19*s*; Ballymena, 1*l* 14*s*; Newry, 2*l* 16*s*; Templepatrick, 19*s*. And the collections in town have met with equal success, as the following statement shews:—St. George's Ward, 8*l*; Dock Ward, 2*l* 16*s*; St. Ann's Ward, 4*l* 18*s*; Cromac Ward, nothing; Smithfield Ward, nothing. To those friends in Belfast, and at a distance, who collected subscriptions, the Committee conceive that the thanks of the Association are due. Their success, and especially at such a time, argues strongly, that they laboured zealously, while, at the same time, it may be fairly regarded as a strong testimony in favour of the Association.

Imitating the example of their predecessors, in endeavouring to procure from superintendents and others, information, that they might turn, to a good account, your Committee, in the blank forms furnished to the different schools, in addition to the usual queries, proposed the following:—“What are the chief obstacles in the way of Sunday-school instruction in your neighbourhood, and how may they be removed.” From the replies received, the Committee extract the following quotations:—

“Chiefly want of interest in the subject, partly want of clothes, and partly want of teachers. To be removed by increased assiduity.”

“Indolence on the part of those who ought to teach in our schools, but will not.”

“Carelessness of parents, and irregular attendance of teachers. The teachers should attend the Sunday-school more regularly, and should visit the children, at their homes, during the week.”

“Indifference on the part of the people.”

“Want of well-informed and efficient teachers.”

“Neglect of parents.” “The want of efficient and attentive teachers is the chief obstacle.”

“Indifference of the parents to education in general, and especially to moral and religious education; and, latterly, more than at any former period, the want of sufficient clothing.—Intemperance is the chief cause of the apathy and poverty of the parents.”

“The chief obstacles in the way of Sunday-school instruction, are the following:—The want of regularity on the part of the teachers; the indifference of the parents to the moral and religious education of the children, and the poverty and destitution so generally prevalent. I may add, that, since my Sunday-school was established, I have met those children who were desirous of improving themselves in writing, arithmetic, English grammar, and geography, one evening in the week; and that, at this moment, there are children in my week evening school who write very respectably, who never were taught to write at any day-school. I also devote two hours in the week to teach the children of the Sunday-school, and all the members of the Congregation who may be desirous of attending, sacred music.”

And another superintendent, in a lengthened communication on the subject, arranges the chief obstacles under three classes:—1st, the want of qualified teachers; 2d, the evil influence to which the children, generally, are exposed throughout the week; and, 3d, “the uniform sameness which characterizes the course of Sunday-school instruction. Children attending for a considerable length of time, become wearied, with going over the same course, year after year.” To remove this obstacle, he suggests, that the scholars should be divided into three sections:—One, containing the more advanced Scripture classes; another, those who read the Bible less fluently; and a third, the elementary classes. “To the first we would attach privileges which were not enjoyed by the others: for instance, liberty to attend the teachers' meetings, and interesting lectures delivered to themselves alone. We would have each section a separate society, endowed with privileges, the enjoyment of which those immediately below them would constantly strive to obtain. Next, we would have half-yearly examinations, at which those who were worthy would be admitted into a higher section; and, in this way, the advancement of the scholars would be apparent, and would afford encouragement, not

only to themselves, but also, to their teachers."

From the foregoing extracts it will appear, that the two great obstacles to success in the Sunday-school institution are, first, the want of properly qualified teachers; and, second, the indolence of parents. To remove the first of these, the Committee conceive, they have done all that is necessary on their part, by bringing within the reach of all, a valuable directory to the faithful and efficient discharge of the teacher's duties. Let young people carefully read that little book—"The Teacher's Assistant"—let them open their minds to its counsels and instructions, as they flow warm from the heart of one whose whole soul, as well as his hands, is engaged in the benevolent work; and the Committee fear not but there will be a large accession to the number of regular, and punctual, zealous, and efficient teachers.

To devise means to remove the second obstacle, viz., the apathy of parents, your Committee must leave to their successors in office. But apathy—indolence—is not the only fault to be deplored in parents, in regard to the Sunday-school. There is a very foolish and culpable prejudice in the minds of the middle and higher classes, against allowing their children to attend the Sunday-school—a prejudice, not founded on any objection they can raise to the Sunday-school system, but because they are likely to come into contact with the children of the poor.—The Committee feel that their report is not the place to enter on this subject, at length; yet they cannot pass it by without exhorting parents to consider whether they are acting wisely. God knows the poor and rich are widely enough separated from each other. Let not a barrier be put between them on that day which is the poor man's jubilee, as well as the rich man's.—On the Sabbath, let the children of each society meet together as members of one family, lest the rich should forget that the poor are their brethren, and the poor conceive that they are forgotten and despised by the rich. Let us in this respect, imitate our brethren in New England. "Our schools," writes the Rev. R. C. Watterson Secretary of the Boston Sunday-school Society, "are for all, and quite as large a number of the children of the rich attend, as any others—in fact, all attend. The Committee fondly trust, that parents of the so-called upper classes in this coun-

try, may be led to imitate the example set them by America, and that ere long it may be no unusual thing to see, in the Sunday-school, seated on the same form, side by side, the children of the wealthiest in the land and the children of the poorest;—all, from the highest to the lowest—all meeting together on terms of equality, and together learning the lessons and the truths of that Gospel which regards not men's persons, and recognizes no difference or distinction, save that which their own characters create.

In conclusion, the Committee trust, that each year may find the Association increasing in usefulness, and yielding richer and more abundant fruits. Their prayer is, that the cause to support which the Association was established may prosper, and be instrumental, under the Divine blessing, in so fitting the rising generation for the duties of this life, that they shall hereafter be found prepared for the happiness of that which is to come.

The Treasurer, Mr. Hartley, then read the statement of accounts, which was of a satisfactory character.

MEETINGS OF THE PRESBYTERIANS AND UNITARIANS OF LANCASHIRE AND CHESHIRE, ON THE GOVERNMENT EDUCATION SCHEME.

A large and influential meeting of the ministers and laity in connexion with the Unitarian Denomination, was held in the Cross-street Chapel, Manchester, on the 6th of April last, for the purpose of appointing a Deputation to wait upon Lord Lansdowne, President of the Committee of Privy Council on Education. Mr. Heywood, of Acresfield, was called to the chair. The principal speakers were the Rev. J. J. Taylor, Dr. Beard, Rev. Jas. Martineau, the Rev. James Brooks, the Rev. J. G. Robberds, the Rev. T. Howorth, the Rev. Joseph Ashton; also, Robt. Hyde Gregg, Edward Baxter, Alderman Shuttleworth, John Grundy, Samuel Robinson, Robt. Worthington, W. Rayner Wood, Esqrs., &c. &c.

The Deputation appointed by the above meeting had an interview with the Marquis of Lansdowne, on Thursday, the 15th April, at Lansdown House. The members of the Deputation (Rev. J. J. Taylor, Mr. James Heywood, and Mr. W. Rayner Wood) were received with marked courtesy, and during three quarters of an hour their objections to the Government plan of Education were fully stated, and commented on with much

frankness by his Lordship. It was objected to the Government plan, that the Inspectors in Church Schools, by assuming the functions of Theological Examiners, would be an accession of so much strength to the existing religious Establishment, and to this his Lordship replied, that it was the fixed principle of the Government in framing the Minutes of Council on this head, to treat all School Inspectors, whether lay or clerical, as simple *State* Officers, responsible to the *State* alone. His Lordship remarked, that there was no truth whatever, in the statement which had gone abroad, that the character of the present Minutes *had been at all affected by Episcopal influence*.—From first to last, they were drawn up by the Privy Council, independent of any consultation with the Bench of Bishops. His Lordship remarked, generally, but decidedly, that the great object of the Government was to raise the condition and qualification of the Teachers, and thereby, of the whole Elementary instruction of the country, through the agency of the state.

"On the whole," observes a member of the Deputation, "the result of the interview has been to increase my confidence in the uprightness of the intentions of the Government, and at the same time, my sense of the immense difficulties they have to encounter from *bigotry, jealousy, and unreasonableness*, of almost all parties."—*Abridged from the Christian Reformer.*

CHESHIRE PRESBYTERIAN ASSOCIATION.

The twentieth meeting of this body was held at Dukinfield, in the month of April last. The religious services were introduced by the Rev. John Wright, of Macclesfield, and an admirable Sermon was preached by the Rev. D. Davis, of Stockport, from John viii. 12. At the business meeting, the chair was taken by Saml. Robinson, Esq., and the Government Plan of Education ably discussed.

OPENING OF THE NEW UNITARIAN CHURCH, SWANSEA.

The Unitarian Church, High-street, Swansea, newly erected, was opened for public Worship, on Thursday, the 15th of April. The Rev. George Harris, of Newcastle, preached in the morning on the "Christianity of the Scriptures contrasted with the so called Christianity of the World." The Rev. W. James, of Bristol, was the evening preacher, and

his subject, the "Adaptation of Unitarian Views of the Gospel to supply the various wants of the Human Soul." Immediately after the English service of the morning, there was a service in Welsh, at which the prayer was offered by the Rev. D. Lloyd, and the Sermon preached by the Rev. John James, of Gellyonon. The attendance at all the services was most gratifying.

REV. JAMES MARTINEAU.

A beautiful portrait of the Rev. James Martineau, minister of Paradise-street Chapel, Liverpool, has lately been painted by Mr. Agar, of Manchester, from which a splendid engraving has just been finished. The portrait has been on private view at Ellerbeck's Unitarian Dépôt, Liverpool for a few days, with the engraving, and both have been much admired for their faithful and striking likeness. The portrait was presented to Mr. Martineau last week. A large number of the engravings have been sold, both in Liverpool and Manchester.

REV. JOHN CORDNER.

The "junior members of the Montreal Unitarian Congregation" have recently presented their Pastor, the Rev. John Cordner, with a miniature of himself, painted on ivory. It is of an extra size, and enclosed in a morocco case. It was given "as a token of the estimation in which he is held" by the donors.

THE FRIENDS OF UNITARIAN CHRISTIANITY IN BOSTON TO THEIR BRETHREN IN A COMMON FAITH IN ENGLAND AND IN SCOTLAND.

Honoured and Beloved,—It is already known to some of you, that the anniversaries of many of our most important societies, religious and charitable, are statelily held during the last week in May; and the anniversary of our "American Unitarian Association" will be holden this year in Boston, on Tuesday, the 25th of that month.

We number it among the satisfactions and benefits of these our anniversaries, that they assemble from distant places of the land our Christian friends; to reciprocate our views and feelings; to impart information, and to quicken each other in the sacred cause for which we are engaged.

We write at the present time to express our earnest wishes, that some of you, our brethren in England, might be pres-

ent with us on these occasions, and more particularly on that to which we have just referred.

And it would give us the highest satisfaction to welcome any of our Unitarian friends in your own or any other part of the United Kingdom, on this or any future anniversaries, who might be disposed and inclined "to come over and help us."

We can assure to you the heartiest reception that our houses and our hearts, our respect for your characters, and sympathy in your labours, can offer.

We request that this invitation may be accepted by our friends, as well in Scotland as in England; and, with our most respectful regards to them and to yourselves, we are, Christian Brethren,

Yours in the bonds of our common faith,

Francis Parkman.	George E. Ellis.
Charles Brooks.	F. D. Huntington.
Jas. Freeman Clarke.	E. Peabody.
Samuel Barrett.	S. K. Lothrop.
A. B. Muzzey.	J. J. T. Coolidge.
Alex. Young.	Fredk. T. Gray.
Chandler Robbins.	R. C. Watterston.
Ezra S. Gannett.	

Boston (N. E.), Jan. 28, 1847.

P. S. The same invitation has been addressed to our Christian Brethren in Ireland.

[We have not heard that such invitation has been received by the Irish Unitarians.—ED. I. U. M.]

THE NEW UNITARIAN CHAPEL, MILL-HILL, LEEDS.

The ceremony of laying the foundation stone of the new Unitarian Chapel, at Mill-hill, took place on Monday last, in the presence of a large number of persons, including many of the most respectable residents of Leeds. The Chapel is to be built in the Gothic style of the thirteenth century; and will consist of a nave with centre and side aisles, a chancel, and a transept projecting from the centre of the nave. It will be about 125 feet in length, and 55 feet in breadth, and the extreme height of the transept front will be 60 feet. The body of the chapel will accommodate about 800 persons, and there will be a gallery in the south-east end for the organ, choir, and Sunday-School children. The site of the new edifice is the same as the old Mill-

hill Chapel; and the principal frontage will be towards Park-row.

Shortly after twelve o'clock a procession headed by Hamer Stansfeld, Esq., and the Rev. C. Wicksteed, and including the principal members of the congregation, and the architects. Messrs. Bowman and Crowther, of Manchester, left the Unitarian School-Room, Basinghall-street, and proceeded to the site of the intended chapel, near the Commercial buildings, where Hamer Stansfeld Esq., as chairman of the Building Committee, was to lay the foundation stone. Arrived at the site of the proposed edifice, an elegant silver trowel, bearing the following inscription, was handed to Mr. Stansfeld:—"This trowel was presented by the Building Committee to their Chairman, Hamer Stansfeld, Esq., on the occasion of his laying the foundation-stone of the new Chapel, Mill-hill, April 26, 1847." The usual ceremonies having been duly observed, the stone was lowered to its destination, and a large glass bottle, hermetically sealed, placed in a cavity prepared for its reception, and was secured by a metal plate, screwed into the stone. The bottle contained lists of the trustees, treasurer, subscribers, building committee, and architects of the new chapel; copies of the *Leeds Times* and other local newspapers; the *INQUIRER*; the Dissenters' Chapels Bill; a list of the Corporation of Leeds; five lecture sermons delivered by the Rev. C. Wicksteed prior to the razing of the old chapel, entitled "The memory of the just"; one each of the various coins of the realm, together with a parchment roll, bearing the annexed inscription:—"The cornerstone of this chapel, erected as a public place of religious worship by Protestant Dissenters from the Church of England, was laid on the 26th day of April, in the year of our Lord 1847; being the 10th year of the reign of Queen Victoria, by Hamer Stansfeld, Esq., chairman of the Building Committee, on the site of the old Mill-hill Chapel, which was erected from the indulgence of King Charles the Second, in the year of our Lord 1673."

NOTICE TO CORRESPONDENTS.

We thank "Zethar" for his verses, but cannot undertake to publish them.—They contain some good ideas, rather loosely, and obscurely, expressed.

We regret that we have been obliged to postpone a notice of Mr. Haughton's pamphlet on Slavery, and of Mr. Marshall's Prize Essay, till next month.

THE

IRISH UNITARIAN MAGAZINE.

No. VII.

JULY, 1847.

VOL. II.

THE BENEFITS OF AFFLICTION.

AFFLICTIONS, even when they are sorest, are for our good. All admit this so long as the tempest of adversity howls through the homes and the hearts of others, whilst they themselves repose beneath a cloudless sky, but the very moment the destroying angel visits their own dwellings, or sorrow wrings their own bosoms, that moment their faith begins to waver, and they can recognise no wholesome ingredient in the bitter cup which they are doomed to drink. Such should not be the melancholy case. Men should not only be able to say with their lips, but to feel in their hearts, "that although no afflictions are joyous but grievous at the moment, still they are intended and calculated to work out the peaceable fruits of righteousness, in them that are exercised thereby;" and, in order that this desirable state of feeling may be promoted, I shall endeavour to point out a few of the good effects which naturally arise from those trials to which even the most highly favoured are frequently exposed in their passage through this vale of tears.

1. Afflictions prove to us the value and blessing of kind Friends. Now, if they serve to do this, they must be truly beneficial. We never love our friends so much as in "the day of adversity"—it is then we feel their worth, it is then we appreciate their sympathy and kindly offices. It is no uncommon thing for us to have associated for years with relatives, yet never discovered their amiable and excellent qualities of head and heart, until some untoward and afflictive dispensation of Providence came upon us, which called forth their affection in its full beauty and strength. As the rock of old required to be stricken before the refreshing waters gushed forth, so does man often require to be stricken by the rod of ad-

versity before the love of his fellow-man is displayed in all its plenitude.

I may suppose, dear Reader, that you have occasionally experienced affliction—for, to suppose it otherwise would be to suppose that you are not mortal, nor subject to the frailties of mortality—I may suppose that you have occasionally languished on the bed of sickness, and I ask you did not the never ceasing care and kindness of your Friends fill your heart with gratitude, and make you bless God for bestowing on you so great a boon. Think of the ministering angel in human form that attended to your every weakness and your every call. Think of the endearing words that were spoken, and the tender offices that were performed for you, in the hope that they would, to some extent, be the means of alleviating your suffering. Think of those who sat by you, and tended you, and cheered you, and who, in spite of all your remonstrances, would never relax their attentions, or confess that they were wearied by such constant care. Think of the anxiety which beamed in that eye that watched over your feverish slumbers. Think of the gentleness of that hand which smoothed your pillow. Think of the affection displayed in that arm which reached to you the healing cup, and then say was not your temporary suffering beneficial—was it not sanctified to your use—did it not make you value your friends the more highly, and prize, above all price, their services and kind offices in the season of pain and bereavement? Now, I do maintain, that if your afflictions made you think more highly of human nature and of your kind—if they showed you the friends of your bosom in a more amiable, endearing, and attractive point of view, they were, though painful at the moment, productive of incalculable good.

2. Afflictions are beneficial, inasmuch as they confirm our belief in Christianity, and make us feel the reality, the sustaining power of its hopes, and promises, and rewards. Afflictions, though dark in themselves, cast a bright light upon the Gospel. Were there no troubles in the world, Christianity would lose more than half its excellence. Afflictions test its truth. They extract the healing balm which it so abundantly contains. When, in the season of woe, we go to the Sacred Volume seeking for consolation and advice, and when we see how much it contains to repay our search; that its teachings are so applicable to our own case, we would almost imagine they had been written expressly to meet our peculiar wants, then we feel how real a thing Christianity is, then we welcome it as indeed “a glad message.” Were this life one uninterrupted suc-

cession of enjoyment and prosperity, those which we now look upon as among the most valuable and divine portions of the Sacred Scriptures, would be almost without applicability and without use.

Were there no sorrows to be borne, how vain and unintelligible would be the gracious invitation of our Saviour, "Come unto me all ye that labour and are heavy laden and I will give you rest"? We would not then understand what he meant by "rest," or how he could give us greater repose than that which we already enjoy. Were we never to be annoyed and wronged by the wicked, what use would there be in Jesus speaking to us of a land "where the wicked will cease from troubling, and where the weary will be at rest"? Were the last enemy not occasionally to enter our dwellings and strike down the beloved ones of our hearts, of what avail would be all those delightful and soul-supporting assurances which Jesus holds out to "mourners"? Why would he talk to us about "the many-mansioned house of his Father? — about not "leaving us comfortless"? and to what end would he assure us that the friend for whom we mourn "is not dead but sleeping"? Why, such grand truths would then be a mass of unintelligible sounds. I therefore repeat,* if there were no afflictions in the world, Christianity would lose half its beauty and value. It is to the weary and heavy-laden pilgrims of mortality that it is pre-eminently "a pearl of great price." From its deep fountains they draw the waters of consolation. From its rich mines they raise an ore which proves to be gold. In its promises they have a treasure which the world can neither give nor take away. It is an anchor to which they cling amid all the perils of life's stormy sea, and on which they rely for being moored in safety in a haven of peaceful rest.

3. Afflictions are useful, as they raise our thoughts and affections from this lower world and from ourselves, and fix them more upon Heaven and upon God. This is a most important good which they promote. Were there not something occasionally occurring to remind us of our duty, I fear we would be in danger of forgetting that there is a God at all from whom we have received, and to whom we consequently owe, so much. When the stream that supplies us with refreshing drink flows on clear and constant, we enjoy the cooling draught without ever inquiring whence it comes or whither it goes. We never trouble ourselves with ascertaining where that stream has its source, or by what means it is conveyed to our doors: all that concerns us to know that it is a fact that it does come, and that we enjoy the benefit of it; but, when this

stream ceases to flow on as usual, when its waters are dried up, or turned into a different channel, then do we begin to inquire whence it takes its rise, then do we endeavour to trace back the course, and find out the fountain-head. Such is precisely the way in which we feel and act towards God. So long as the stream of his bounties flows into our lap—so long as the course of our lives continues smooth and tranquil, and no afflictions come to interrupt the regularity of the current, we hardly ever think of the great Fountain-head; but, when the usual stream of benefits ceases, or when waters of bitterness—troubles and diseases and misfortunes—are borne down that channel where the waters of sweetness—health and happiness and prosperity were hitherto accustomed to come, then, Oh! then, do we look to God, then do we turn our thoughts and affections heavenward—Yes, when the gift is withdrawn we think of the giver. When our hearts are pierced and bleeding, we then think of the arrow that inflicted the wound. When into our cup of life has been infused some of the gall and wormwood of sorrow and adversity, we think immediately of the hand that mingled the bitter potion.

Such is the effect—the happy effect that afflictions always have. They raise our thoughts to God: they lift our hopes to heaven. The Scriptures, as well as our own experience, furnish many remarkable instances of this. Look at the case of Job. He experienced greater calamities than any of the other godly men of whom we read in old Testament history, yet his calamities produced this very effect. He reasoned in this manner:—"As afflictions come not forth of the dust, and as trouble springeth not out of the ground, therefore would I seek unto God, and unto God would I commit my cause, who doeth great things and unsearchable, marvellous things without number." Now, in this way every man should reason who believes in a Providence—who believes that there is a God who directs every event of our lives. When afflictions befall us, and when troubles come, we should conclude that as the one has not arisen from the dust, nor the other sprung out of the ground, but as they have both come forth from God, therefore, unto God should we raise our thoughts and commit our cause, for he has promised to be a shelter and a defence unto all who put their trust under the shadow of his protecting wings.

4. Afflictions are beneficial as they prepare us for, and make us resigned to, the solemn event of death. Were life all that we could desire, we would be disposed to "live alway"—we would be

unwilling that our earthly house of this tabernacle should ever be dissolved. So long as the sky above us is clear, the gales around us gentle, and the path beneath our feet smooth and level, we feel that "it is good for us to be here;" but, when the scene is reversed, when the whirlwind of adversity is rooting up our fondly cherished hopes, or when friends are falling around us, one by one, "like leaves in winter weather," or when our own health and strength are failing, then we feel that it would be "better for us to depart and be with Jesus." In fact, it is the troubles of life that make us willing to leave it. Were this world an elysium of bliss, we would part from it with regret, we would quit it with the home-sick feelings of the exile, still pining after the land he has left behind him, and finding no comfort in his new abode. But, when calamities in varied forms have been our portion, when our bodies are worn by pain and disease, and when our spirits are almost longing for the wings of a dove that they may fly away and be at rest, then we are willing "to put off this mortal coil"—then we are ready to admit that "to die is gain."—Yes, it is gain—it is inconceivable, inexpressible gain. We gain a release from all our pains and woes. We gain admission too into a holier and happier land where disease never enters, where hopes are never crushed, and affections never blighted, where sin is never known, and life never grows weary.

If, then, afflictions are beneficial—if they make us love our friends the better—if they enable us to see beauties and truths in Christianity which we had never discovered before—if they raise our thoughts to Heaven and God—and if they serve to prepare us for Death and Judgment—events which we must all at last encounter, with what spirit should we bear our afflictions when it may please Heaven to send them. Should we, as I fear we too generally do, receive them with murmurings and repinings, and in our hearts return buffet for buffet? Oh, no—we should receive them in meekness and patience as the gentle chastisements of a father upon his wayward children intended to correct their follies and make them better and more obedient. We should be able, in the saddest hour and in the dreariest night, to say not merely with our lips, but from our hearts "the cup that my Father giveth me to drink, shall I not drink it!" We should bow our heads meekly to the chastening rod, remembering that our light afflictions which are but for a moment here, are intended to work out for us a far more exceeding, even an eternal weight of glory hereafter."

J. M.

MODERN ORTHODOXY.

TRANSLATED FROM THE FRENCH OF M. COQUEREL.

SECTION VII.—ON THE PART WHICH MAN HAS TO PERFORM IN
THE WORK OF SALVATION.

ONE point of view in which ancient orthodoxy has been especially admired, and for which it is frequently lauded, even by its opponents, is its strict logic. Truly its logic is strict and terrible. Setting out from predestination, it leads, without a break in its chain of argument, to the damnation of the unborn child. Admitting that it is warranted in leaving out of view the goodness and love of God, we must allow the closeness with which it adheres to its premises, and the directness with which it advances to its conclusions. Thus, taking for granted that man is inherently and wilfully corrupt, it naturally concludes that he can do nothing towards the attainment of his own salvation.

Now we, who contend that every man is a sinner, but not that human nature is radically corrupt, argue, with equal strictness, “that the salvation of man,—that is the conversion and sanctification of his heart, his reconciliation with God, and his eternal happiness,—is a work in which every man must perform a part, and by obedience and faith attain the aid of God’s grace”. This article of faith is in such evident harmony with the one to which we have adverted, in the preceding section, that to receive the one is to admit the other. If man is capable of any good effort, it is evident, that the inward light which has directed him to one good deed, may be able, if not absolutely to save him, yet to lead him in the way of salvation.

The definition of salvation, given in this article of our faith, requires neither explanation nor defence: what can the salvation of man consist of, at least following the gospel description, if not of CONVERSION—which implies a change of heart and habit—a putting off of the old man, a new birth from sin unto holiness: SANCTIFICATION—a restoration of his resemblance to his Creator—a fulfilment of the divine precept, “be ye perfect as your Father in Heaven is perfect—holy as he is holy—merciful as he is merciful.”

RECONCILIATION, there being no holiness, no rest, no joy but in being at peace with God: and, finally,

ETERNAL LIFE—the end for which existence has been bestowed, of which sin and death have deprived us, and to which the Saviour alone can restore humanity.

The comprehensiveness of this definition of Salvation, will, we trust, save us from the charge of desiring to lower the importance of the blessing, when we come to inquire whether man can bear a part in working out his own salvation—we shall base our inquiries upon a consideration of the nature of man, the perfection of God, and the revelation of the gospel.

The salvation of a moral, intelligent and religious being, must be connected with the elevation of his moral, intellectual, and religious character, or in other words, the happiness suitable to man, of which sin has deprived him, and which salvation will restore to him, must be a happiness accordant with these elements of his nature. Salvation to a being superior to the brutes that perish, cannot be a mere gratification of animal instinct: Salvation to a soul destined to immortal life cannot be a mere delectation of the organs of the material frame. The salvation of a spirit must be spiritual. We cannot, therefore, understand, how a being such as man, endowed with liberty of thought, with moral feelings, and with a capacity for religious belief, can remain passive, and his own interference go for nothing in the work of his salvation! Can he remain uninterested in a subject the most interesting to which his attention can possibly be directed? Can his faculties remain dormant when invited to active exercise by the most powerful motives that can be presented to the mind? A salvation accomplished under such circumstances is utterly opposed to the nature, which it is assumed, it is to purify, to sanctify, and to enlighten. You ask me to imagine an impossibility, when you ask me to conceive of a soul, by such a method as this touched by divine grace, aspiring towards heaven, and no longer averse to truth and holiness; for if man does nothing, if God's grace does all, the soul is but a passive, inert, neutral nonentity. In a negative, inactive state, she arrives at a happiness conformable to her nature, by a process which addresses no element of her nature! Now we contend that such a salvation is contrary to the nature of the soul. To make mankind saints and elect, it begins by making them insensate machines! It struts too low to ascend so high.

Considered with reference to the perfections of God, the doctrine of unconditional Salvation is easily disposed of; it is, in fact, too frightful to contemplate. This doctrine affirms that Salvation is a work in which man performs no part, its fruition is the only matter with which he has any concern. It asserts that God saves him by an act of sovereign grace, by the gift of Faith, that even when in

the path of Salvation God alone upholds him there, and keeps him faithful unto the end. We ask, then, with fear and trembling, to whom must we attribute the eternal misery of the non-elect? Immortal beings receive existence without the option of accepting or declining the gift; annihilation is refused, they *must* exist for ever, and have no ground for hope as to a happy existence but in the Salvation given by Christ, and yet they are absolutely incapable of making a single effort to obtain this Salvation, God alone can bestow this blessing, and he refuses to bestow it! Obligated to exist, incapable of themselves, of making that existence a happy one, to whom must men ascribe their misery? According to this theory, what design is attributed to the all benevolent Governor of the Universe, in calling mankind into existence? To place immortal souls on a path that must inevitably lead them to eternal perdition! Is not this to create, simply to have the pleasure of damning? The gift of life is every where spoken of in the Scriptures as a blessing; this doctrine makes it a snare and a curse, nor is there any method of escaping from this difficulty, if we deny to man all participation in the Salvation of his own soul. It is this fearful alternative which gnaws like a worm at the root of Ancient Orthodoxy, and causes it to decline and perish. If God alone can save, why does he not do so in every case? The voice of the Divine Judge has said of Judas, "It were better for this man that he had never been born." But if Judas could not have acted otherwise than he did, if his hand could not refuse to clutch the thirty pieces of silver, and the traitorous kiss in the Garden of Gethsemane could not have been withheld, has not Judas a right to say to his Judge: "why was I born"? The propensity of man to sin, cannot be admitted, unless we admit his capacity for virtue, and the same moral freedom which led a Judas into the downward path of perdition, conducted a St. Paul into the upward path of holiness and Christian Faith.

The more we study the word of God, the more we shall find its declarations in perfect accordance with the principles we have here developed. Man is, every where in the Scriptures, represented as a free agent, whose lot is in his own hands, whose bark is driven by the storms of life, but may be directed by his own hand into a harbour of safety. In other words, man, in the Bible, is represented as an active agent, who is submitted to the consequences of his own conduct. He is never depicted as a passive clod, the wretched sport of an irresistible power which now raises him to Heaven and then crushes him to Hell! Salvation is always represented as a

blessing which one may accept or reject ; good news which may be welcomed or contemned ; a light which may be extinguished or fanned into a flame. In the Gospel history, the hearer of the word sometimes follows Jesus, sometimes refuses to acknowledge him. Christ invites, persuades, entreats, never compels nor forces obedience. When a disciple goes away, he uses no force to retain him. He says to all "Come" ; when the timid desert him, he turns to the faithful and exclaims, "*will ye also go away*" ? He sometimes declines to perform miracles, or to grant signs from Heaven, evidently that he may leave to all the liberty either of doubting or believing. In these things we see the Saviour's true divinity. We ask, then, without fear, which representation gives the most striking idea of the Son of God ? That which attributes to him a redemption which leaves man free as God has made him ; or that which affirms that he saves the soul only by despoiling it of its noblest characteristic, free agency ? To redeem the world without impeaching the justice of God, or infringing upon the liberty of man, this was a work worthy of the well-beloved Son of God.

On both sides of the question we discuss, numerous texts, may, no doubt, be brought forward. It is easy to quote passages in which the work of salvation is attributed sometimes to the free grace of God, and sometimes to the free agency of man. In fact both of these views of the subject are important, nor is it difficult to see a reason why sometimes the one, and sometimes the other, assumes a greater prominence in the evangelical record, according to the subject in hand, or the point from which they are regarded, but in the exposition of these texts there is this difference in the mode of explanation adopted by ancient and modern orthodoxy, that the passages which seem to support the theory of our opponents occasion *us* no difficulty, while the texts favourable to our views involve *them* in inextricable embarrassment. Ancient orthodoxy denying all agency but that of God in the work of salvation, cannot explain those numerous passages which admit and invite the efforts of man. We, who believe both in the influence of divine grace, and the energy of the awakened conscience, do not require to place those texts in opposition, but employ the one class of passages to explain and modify the others. The Scriptures themselves sufficiently indicate that this is the right mode of interpretation. Ezekiel represents God as thus addressing Israel : "A new heart will I give you, and a new spirit will I put within you". (Ezek., xxxvi. 26.) ; and ancient orthodoxy finds

in these words a triumphant proof that the regeneration of the faithful is due to God alone, forgetting that the same writer, in that celebrated chapter which he devotes to an assertion and illustration of the responsibility of man—one of the most beautiful portions of holy writ—had before exhorted the Jews to “make to *themselves* a new heart and a new spirit”. (Ezek. xviii. 31.) Who does not see that these texts, taken literally, contradict each other, and that the truth lies between the literal interpretation of each. Certainly the prophet would have been astounded, had the Jewish people replied to his exhortation in the language furnished by our opponents, “We cannot make to *ourselves* a new heart, we can do nothing towards our own conversion, God must do all”. The same apparent opposition of texts is common in the New Testament, indicating to the thoughtful reader, the necessity of employing one class to restrict and explain the other. One text frequently cited to prove the nullity of man in the work of salvation, is the language of St. Paul “God worketh in you both to will and to do”, but how often is it forgotten to refer to the preceding verse in which the apostle had expressly exhorted the disciples to work out their own salvation, (Phil. ii. 12, 13.) employing in the original, a phrase which denotes a continued and laborious duty—“with fear and trembling.” Does the apostle mean to say in the 12th verse, “work”, and in the 13th, “ye cannot work, God will do all.” No! he merely means to warn them, that God’s grace never abandons the man who labours in his duty, and that divine aid will be ever near to succour human effort. The inspired founders of the church and their companions are, as far as moral liberty is concerned, on the same level with other believers, and no one will question but that to them was vouchsafed the aid of God’s grace, yet St. Paul, on more than one occasion, addresses them, “as workers together with God”. The idea of co-operation is certainly not that of a division of labour—in which one labourer does all and the other nothing! The holy scriptures are in fact filled with exhortations, threats, and promises, which have no meaning, if man is but a passive instrument under the all-controlling influence of Grace. St. Paul assures us, that God will not suffer us to be tempted above what we are able to bear; but if man can do nothing, and God does all, what need is there to assure us that God who sanctifies us by his grace will not allow his work to be thwarted by temptations, as if it were possible that any temptation could be stronger than the power of God! Final-

ly, let the reader meditate on the following passages:—"If a man love me, he will keep my words", (John xvi. 23.) "Draw nigh to God and he will draw nigh to you". (James iv. 8.) "Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you". (Mat vii. 8.) Does Christ intend to say—"It is impossible for you to ask, to seek, to knock, I shall ask and seek and knock for you! No! therefore we contend that man, though he cannot save himself, can and must do his part in working out his own salvation.

(To be continued.)

THE LILIES OF THE FIELD.

Each at the dawn uprears its dewy chalice,
Breathing forth incense to the early morning—
Gems that make bright the lone sequester'd valleys,
The woodland green, and silent glen adorning!
God said "Let there be light," and, lo! creation
Shone forth with smiles, emparadised and fair;
Then man had Eden for a habitation
And ye, bright children of the Spring, were there!

Ye speak with silent eloquence: your voices
Come to the soul with accents breathing lowly,
To tell how virtue gladdens and rejoices,
And stirs the heart with feelings pure and holy!
Meekly ye tell an emblematic story
Of the Creator's love, with pathos true,
For Solomon, with all his regal glory,
Was ne'er arrayed so fair as one of you!

Ay, ye have lessons for the wise, revealing
Much solemn truth that wakes sublime emotion;
And wisdom, gazing, still grows wiser, feeling
How much ye bring of worship and devotion.
For who may look upon you smiling sweetly,
Or who with thoughtful gaze your beauties scan,
Nor see on every leaf, inscribed most meetly,
A living moral unto sinful man?

Ye neither toil nor spin, yet God hath made you
More to be loved than all that art can render:
In nature's silken robes he hath array'd you,
And ye are clad with more than queenly splendour!
More bright ye are when, by the shining river,
Ye offer to the sky your mild perfume,
Than aught that art can boast or bring—than ever
Were richest fabrics of the Indian loom!

Ye come to mingle in the dreams of childhood
That o'er the soul to mem'ry's shrine are stealing—
Ye tell of joys by fountain, mead, and wildwood,
The hallow'd scenes of life's glad morn revealing!
With thankful joy we feel the precious pleasures
That flow from him who is all-wise and good:
And you, ye gentle, sinless things, are treasures
That win our love and wake our gratitude.

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(Continued from No. VI. Vol. II. page 207.)

It is evident, from the circumstances already detailed, that the expulsion of the Presbytery of Antrim, the investigation of principles to which it gave rise, and the calm by which it was succeeded, were eminently favourable to the cause of religious liberty and the propagation of Christian truth. So soon as the year 1730, the Minutes of the General Synod show that subscription was falling into disrepute; and in 1734-5, new rules were framed "to prevent the *Formula* of Subscription from being expressed in *ambiguous phraseology*"—so little power have compulsory laws to bind men's consciences, or to accomplish the ends for which they are enacted. The laity in several places, and especially those who had lately come from Scotland, were by no means satisfied with this state of affairs; and whenever a congregation became vacant, the doctrinal views of candidates were rigorously scrutinized. This gave rise to much insincerity and trimming amongst probationers; and frequently led to disputed settlements. One of those disputes, in the congregation of Templepatrick, produced results which have ever since materially influenced the Presbyterianism of Ireland; and I consider it necessary for the proper understanding of those affairs, to advert to certain events which occurred in Scotland a few years before.

After various contests with Prelacy, Presbyterianism was finally and peaceably established in Scotland, in the year 1688, under the sanction of William III., who was himself a Calvinist. At that period, each congregation freely elected its own Minister; but the subsequent abrogation of that important privilege led to a disruption, of whose origin and progress I extract the following account from "*The Narrative and Testimony*" of the Body that seceded:—

"It was natural to expect that a princess of Anne's tyrannical and bigoted principles would look with a jealous eye upon a republican form of church government; and the active part which the Church of Scotland took in promoting the Act of Succession, in favour of the heirs of the Princess Sophia of Hanover, to the exclusion of the Stuarts, made the Queen and her Tory ministers bear a grudge to that Church. Innovation succeeded innovation, until at length the law of patronage was established, (by Act of Parliament in 1712, which was a direct violation of one of the Articles of Union between England and Scotland,) by which the power of electing their ministers was completely taken from the people, and lodged respectively in the crown, in the principal proprietors of parishes, in magistrates of towns, and, in a few instances, in the universities. Shortly

afterwards, a formidable party was to be found in the ecclesiastical courts, in favour of the measures which had been pursued by the Queen's government. The ministers and elders who remained faithful to the principles of the Church were loud in their complaints against these innovations, and pursued every legal method in their power to rescue the privileges of the people from the grasp of their enemies. THOMAS BOSTON, minister of Ettrick, of pious memory, was among the first and most zealous champions in the cause of the people. The crown and other patrons now, without any scruple, imposed ministers upon parishes, not only without the consent of the parishioners, but in direct opposition to their expressed opinions. Error in doctrine, and relaxation in discipline, followed close in the train of these *intruding* pastors, who entered not into the sheepfold *by the door*.

"Mr. Ebenezer Erskine, one of the ministers of Stirling, in a sermon preached before the Synod of Perth and Stirling, (he being moderator at the time), from Ps. cxviii. 22. "The stone which the builders rejected is become the head stone of the corner," declaimed with much zeal against the defections of the church in doctrine and discipline; said she had rejected Christ as her King and Head, and was become a nursery of errors. These remarks produced three days warm debating in the Synod; the result of which was, that Mr. Erskine should retract the offensive opinions, or be rebuked at the bar of the court. To this, he positively refused submission, and frankly stated, that the expressions in question were not used inadvertently, but were written in his MS., and that he would not retract them. From this sentence he appealed to the General Assembly. Three other ministers, Messrs. Wilson, Fisher, and Moncrieff, stood before the Assembly, in the same situation as Mr. Erskine did. After much discussion, the Assembly approved of the sentence, and proceeded to rebuke Mr. Erskine, who refused submission to said censure, and, with the other three ministers, entered a protest; upon which the protestors were ordered to appear before the Commission of the General Assembly in August, and if they did not then retract, and withdraw their protest, the Commission were authorized to suspend them from their ministerial functions. Petitions from sessions, presbyteries, and royal burghs, were very generally prepared, and forwarded to the Commission, praying that they would deal tenderly with the four brethren, and not proceed to any harsh measures with them. At the appointed time, the Commission met, and after much disputation, Messrs. Ebenezer Erskine, Wilson, Fisher, and Moncrieff, were ordered to the bar. They appeared, but continued to adhere to their protest. It was then proposed, in consequence of their obstinacy, that they should be suspended from the exercise of their ministry. And in the event of the four ministers acting contrary to the sentence of suspension, the Commission were empowered at their first meeting, to proceed to a higher censure. The ministers continued to preach, and the Commission, after long reasoning to no purpose, did proceed to inflict the higher censure, by loosing the relation of the ministers to their several congregations. This sentence was carried by the casting vote of the Moderator! The four ministers in a most solemn manner, declared, that they would continue to perform all the duties attached to their office as ministers of the gospel, although they were now compelled to make a secession, not from the *doctrine, worship, discipline, and government*, but solely from the *prevailing party* in the established church; and after protesting against the sentence above mentioned, they entered an appeal 'to the first *free, faithful and reforming* General Assembly of the Church of Scotland.'

"The four ministers, soon after being ejected from the national church, met, and constituted themselves into an ecclesiastical court, under the designation of 'THE ASSOCIATE PRESBYTERY,' December, 1733. Their con-

gregations approving of their conduct, adhered to them; and they continued to dispense the ordinances of religion among their people as formerly.

"The General Assembly of 1734 seemed inclined to enter into a compromise with the Seceders; and terms of accommodation were proposed. Several previous acts of the Assembly, which formed part of the ground of separation were revoked; and the Synod of Perth and Stirling was authorized to restore them to their respective charges, as ministers of the established church. The proposed reconciliation was rejected by the Seceders; *peace* being the *only* motive assigned for the proposal, without any acknowledgment of the *sinfulness and injustice* of the measures which had led to this separation, or any pledge that the evils complained of would be avoided in future. It is more than probable that they doubted the sincerity of those, in offering peace, who had so lately treated them with such a degree of hostility. This much may be safely asserted in their favour, that, in remaining separate from the church, they were not actuated by selfish ends. Had they consulted their own ease and worldly interest, they would have done otherwise. Notwithstanding their secession, they openly professed an ardent wish, that such a reformation might soon take place in the church, as would permit them again to join her with a safe conscience. Under this idea, with a moderation that does them credit, for two years, they declined pursuing any steps towards extending their church connexion beyond that of their own congregations.

In 1736, Mr. Campbell, one of the ministers of St. Andrews, and Professor of Church History in the University of that place, was brought before the Assembly, under the charge of having published erroneous doctrines. The sentiments he had advanced, were not exactly vindicated by the court, but he was allowed to continue preaching and teaching, without any censure being inflicted on him.

"Matters now seemed to be taking a retrograde movement from the state of things in 1734; and the Associate Presbytery, finding all hopes of reformation at an end, met in the latter end of 1736, when they were joined by Ralph Erskine, and three other ministers from the Establishment, with their congregations. On this occasion they gave license to preach the gospel to students of divinity who had finished their studies at Universities. At this meeting, the Presbytery drew up, and afterwards published, a Testimony, professing their attachment to the *doctrine, worship, discipline, and government of the Church of Scotland*; likewise exhibiting charges of defection from these, against the *prevailing party* in the church. In this testimony, the Seceders assert their sentiments in a style so open and manly, as must excite the admiration of every candid reader. Even were they mistaken in their opinions, the frankness with which they are expressed, entitle them to veneration.

"In various parts of the country where ministers had been forced upon congregations, through the law of Patronage, the people made application to the Associate Presbytery for a supply of sermon; consequently, the labours of the Seceders became very general; and many new congregations were formed in connexion with them.

"The *prevailing party* in the church began to view the Secession as a severe check upon their conduct, and determined, if possible, to curb them. Accordingly, in 1739, each of the seceding ministers was served with a libel, in the name of the Moderator of the General Assembly, and desired to appear at the bar of that Court, to answer for their secession from the church; for publishing a testimony against her; for licensing students to preach the gospel; and for dispensing divine ordinances in different parts of the country. To this citation the Seceders yielded a ready compliance, and appeared at the bar of the Assembly, not as individuals, but as a re-

gularly constituted ecclesiastical body. In answer to these charges, their Moderator *read* in the hearing of the court, a refutation of them, contained in a judicial deed of the Associate Presbytery, a copy of which he gave to the Assembly's clerk, when he and his constituents withdrew. In this document, they positively denied that the Assembly had any authority over them, and asserted, in plain terms, that many of its members were incompetent to sit in it, from the violent manner in which they had been inducted into their pastoral charges, contrary to the voice of the people. The intrepid manner in which they answered the libel, gave the Assembly much offence, and a strong indignation was expressed on the occasion. A resolution was passed, declaring the Seceders worthy of the highest censure the church could inflict; and next year, this was carried into execution; when, by a sentence of the Assembly, they were deposed from the office of the holy ministry; and information was sent of their respective places of abode to the civil authorities, to prevent them from discharging their pastoral duties, and to exclude them from their places of worship. Notwithstanding the sentence of deposition, they continued to dispense the ordinances of religion as formerly, and seem to have taken the conduct of Peter and John as their guide, 'Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.' The attempt to excite persecution from the civil power, completely failed. Under the reign of a Stuart, the case would, very probably, have been otherwise: fortunately, the throne was filled by a prince of the tolerant House of Hanover. The opposition made by the Assembly to the Seceders did not impede their progress; their number continued to increase; for in 1742, the Presbytery had twenty ordained ministers, besides preachers."

The early Seceders, especially Ebenezer Erskine, his brother Ralph Erskine, Wilson, Fisher, and Mouncrieff, were men of great talents and exemplary characters. They were therefore well fitted to become popular leaders; and as they nobly advocated the inalienable right of the laity to choose their own Pastors, they awakened much sympathy in every part of Scotland. True, indeed, they were not very consistent in their advocacy of popular privileges; for whilst, on the one hand, they vindicated the right of the people to select their own Teachers, independently of all *lay patronage*, they, on the other hand, rigorously enforced, upon every Minister and Elder of their Church, unconditional subscription to The Westminster Confession! Strange, that men should hold up their heads before the world as the uncompromising champions of liberty, in a comparatively trifling matter of ecclesiastical discipline, and, at the very same time, engage in the practical exercise of tyranny over conscience, in the paramount concern of Christian doctrine! Their very intolerance, however, on doctrinal subjects, increased the popularity of the Seceders; for the Established Kirk, in despite of its Calvinistic Confession, was well known to have become largely imbued with Arminian sentiments, and generally suspected of having no small leanings towards Unitarianism.

This movement, in Scotland, which originated the powerful and respectable Secession Church of that country, was soon made known, in Ireland, by the circulation of several pamphlets, and the constant intercourse between the Scotch settlers in Ulster and their relatives beyond the channel. The doctrinal laxity of the Irish Synod, also, gave an additional charm to the Calvinistic rigour of the Scotch Secession; and, on the occurrence of every vacancy, Candidates were subjected to the severest doctrinal scrutiny—especially by the humbler classes of the people, who viewed with great jealousy the influence and opinions of their more affluent fellow-worshippers. This temper was manifested in Lisburn, so early as the year 1736, when a minority of the congregation, being dissatisfied with the appointment of a Minister, sent a Memorial to the Associate or Seceding Presbytery, then just organized in Scotland, requesting to be supplied with preaching. The Presbytery, however, were unable to comply with the request; and the discontent merely smouldered for several years, without bursting into a flame.

In this state of affairs, the Rev. Mr. Livingston, of Templepatrick, having attained a ripe old age, became desirous of seeing his respectable congregation comfortably settled with a young Pastor, and invited several Probationers to preach for him in order to enable his people to judge of their qualifications for the ministerial office. At length, one candidate, Mr. White, (I believe,) secured the approbation of the great majority of the congregation, in the year 1741, and was regularly ordained as their Minister, in connexion with the General Synod of Ulster, although he was more than suspected of being “unsound in the faith.” That he was a man of great talents and learning, I am quite certain; for, I often heard the late eminent and patriotic, although unfortunate and persecuted Dr. William Steele Dickson, speak of him as the guide and instructor of his youth, in terms of grateful admiration and esteem. His son, Dr. White, of Belfast, who was concerned in the Rebellion of 1798, was compelled to emigrate to the United States, and attained great wealth and influence in the City of Baltimore; and his grandson, Campbell White, sat, for a considerable time, as a Member of Congress for the City of New-York.

The minority who opposed Mr. White's settlement in Templepatrick, were chiefly Scotch Colonists, or their descendants—a shrewd, determined, respectable race of farmers, located near the banks of “Clady-Water,” and around “Lyle's-Hill,” about six miles

northward of Belfast. Resolved to enjoy the comforts of unadulterated Calvinism, those worthy men sent a commissioner to the Associate Presbytery, in Scotland, to solicit supplies of preaching. Having visited the District, a few days ago, I was fortunate enough to obtain from some of their descendants, certain Manuscript Records which are very interesting, both on account of their antiquity, and as showing the origin of the Secession Church, in Ireland. They were chiefly written by John Gibson, in a remarkably clear and beautiful hand. He appears to have understood Classics; and, indeed, to have been no mean scholar in any respect. From those Records, I proceed to make such brief Extracts as seem suitable to the course of my Narrative:—

“The first Commissioner, viz.: Samuel Henderson, went over to Scotland, about the middle of December, 1741, and got £3 10s 2d—being from home five weeks.”

“The second Commissioner, viz.: John Gibson, went over in May, 1742; and got 15s 6d, and was sixteen days from home.”

“Again, Samuel Henderson, and John Gibson went over; and, in the latter end of August, 1742, Mr. Thomas Ballantine came over with said Commissioners, and preached two Sabbaths and two week days; at which time was got £5 4s 2d of a collection. *Eodem tempore*, John Miller and James Gibson got 3s 4d for going to the Port with Mr. Ballantine, when he went off.”

“Again, Mr. Gavin Beugo came over, in January 1743, and preached eight Sabbaths; and Samuel Henderson got Forty Shillings for lodging Mr. Beugo, nine weeks.”

It would appear that these Ministers preached in barns and private houses, and sometimes in the open air; and that they also visited Belfast and Lisburn. Others came to Ireland, on a similar mission, in August 1743, April 1744, June 1744, October 1744, February 1745; and on the 10th of May, 1745, Mr. Isaac Patton preached for the first time. He was a Probationer; and after preaching for five sabbaths and several other days, at Lyle, Belfast, and Lisburn, he received a unanimous Call, to become their stated Minister, on the 6th of July, of the same year. From some circumstances not mentioned, Mr. Patton was not ordained until 1746; and even then, no Meeting-House had been erected. Within the last week, I stood upon the elevated ridge of ground where he was ordained, by four Scotch Seceding Ministers, on the 9th day of July, 1746—a place rendered doubly interesting to myself as the favorite scene of many a school-boy pastime; and which it had not been trodden by my foot, for upwards of 45 long years.

The following Record shows the zeal and liberality of the early

Seceders. I question whether their descendants, at the end of 101 years, contribute much more largely:

“At Ballynaglough, July the 8th, 1746, the day preceding Mr. Isaac Patton's ordination, then and there it was agreed upon, betwixt the members of Presbytery, and some members of this congregation representing the whole, viz.: that Mr. Isaac Patton should have Fifty Pounds sterling, yearly, by way of Stipend: the one-half to be paid by this Associate Congregation, and the other half by Belfast and Lisburn, while supplying the same; and then, whatever time Lisburn is laid aside, this Congregation is to make up their quota; and whatever time Belfast is laid aside, this Congregation is to make up their quota, to Mr. Patton.

“*Extracted* ✓ JOHN GIBSON, *Session Clerk.*”

Shortly afterwards, a Meeting-House being built at Lyle, a considerable Congregation was collected, from Templepatrick, Carnmoney, and Killead. About a year after his ordination, Mr. Patton married a Scotch lady named Madeline Greer, who is said to have been a lineal descendant of the celebrated chieftain, Rob Roy M'Gregor.

I have been thus particular in detailing the circumstances of the first settlement of a Seceding Presbyterian, in Ireland, because a church so humble in its origin eventually embraced considerable numbers of the industrious and respectable population of Ireland; and now forms a constituent part of the Irish General Assembly.

Mr. Patton was a man well fitted for the task which he had to perform. His sincerity was never doubted, his zeal was untiring, his character was unspotted, and his natural abilities were respectable, although little improved by education. In conformity with the spirit of his times and his sect—perhaps, in some degree, from a natural eccentricity of mind, or a desire to attract attention by novelty—he was much addicted to the use of quaint and striking, though often homely and vulgar phraseology. His manner in the pulpit was ardent and excited—sometimes almost wild: and, as he evidently preached extempore, he never hesitated in the middle of his sermon, to attack individuals, or even classes of individuals, who by any look or motion incurred his disapprobation. Having lived in his neighbourhood, and even known him personally when I was a boy, I could fill many pages with his quaint, remarkable, and forcible sayings. Most of them, however, would fall below the dignity even of historical “*outlines*”; and, I shall only mention his observation with regard to a handsome Unitarian meeting-house which was pointed out to him—“Ay, ay;” said he, “a gude shell, but a bad kernel.” He was a little, active, sharp-eyed man—exceedingly quick in all his motions, and remarkably bitter in his

controversial preachings, from a sense of duty, I presume: for, in his nature, and in private life, he was kindly and gentle. In the little, old parlour, where he sat for upwards of fifty years, I learned the rudiments of Latin from his Son-in-law: in the old vestry of his meeting-house, though not of his communion, I repeated every Saturday, for two years, "The Shorter Catechism, with the Scripture Proofs at large:" and even now, at the end of forty-seven years, I could, if I were a painter, draw the bodily likeness of the good old man, from my pleasurable and vivid recollection of him.

With the first Seceder, was imported into Ireland, all the impieties and indecencies which Robert Burns scourged out of Scotland by his "*Holy Fair*." At Mr. Patton's summer sacrament, several thousands usually congregated: the Meeting-House was choked up: two Ministers were preaching at opposite corners of the green: tents, for all kinds of refreshments, were erected on the sides of the neighbouring highway: and drunkenness and folly profaned the day of rest. Crowds of dissolute or thoughtless persons came from Belfast; and, over a wide circuit of country, "*Lyle Fair*," was considered a favourite place of amusement. Thank God, such scenes have passed away for ever; and we are now left to wonder, how men, really pious, could ever have permitted them, for the sake of excitement, to be exhibited in connexion with the most solemn Ordinance of the Gospel.

In looking back to those old times, and then turning to the present generation of men, I read a striking lesson of the vanity of hoping, by creeds and education, to bind up the human mind and to perpetuate our own religious opinions in our descendants. Some of Mr. Patton's sons had, I believe, *no* religion at all, and three of his grandsons are Unitarians. John Gibson, who married the daughter of Samuel Henderson, has, I admit, several sound Calvinistic descendants, who are also most amiable and excellent men and women. In proof of this, I need only name his great grand-children, Counsellor Gibson, who was for some time member of parliament for Belfast, and the entire family of my late most valued friend, John Barnett. But, one of his grandsons is an Elder in a Unitarian congregation—another, in whose farm is the site of Mr. Patton's ordination, proposed that I should preach upon the very spot: one great grandson is a Humanitarian minister, in England: and two others are influential members of an Arian congregation! How futile, then, is the attempt to fence in, to guard, and to

build up, the free-born and immortal mind of man! The very efforts which we make, often defeat our object; and thousands of instances could be named, where the rigorous inculcation of sectarian opinions has resulted in blank infidelity.

The Seceders, after the year 1746, extended with considerable rapidity—especially amongst the humbler classes of Presbyterians. Like most new sects, they were very zealous, and much addicted to “fishing in muddy water.” The ministers of the General Synod of Ulster, were represented, I believe not unjustly, as “wolves in sheeps’ clothing;” or, in other words, as Calvinistic *professors*, but Arminian *believers*. At every vacancy in a Synodical congregation, therefore, attempts were made, either intern or extern, and sometimes both, to create divisions, and thereby to form new societies. Thus did the Seceders gradually spread through the counties of Down, Antrim, Armagh, Monaghan, and Derry. Belfast and Lisburn which had been originally under the ministry of the late Mr. Patton, became distinct congregations—the meeting-house of the latter being erected at Hill-hall, about one mile from the town.

Whilst the Seceders, however, were thus making inroads upon the General Synod, a bone of contention was cast amongst themselves. This came from the land of their birth, and created no trifling bitterness amongst them, for more than fifty years. The strife originated thus. In the year 1745, a discussion arose in the Associate Presbytery of Scotland, then dignified with the name of the Associate Synod, as to the lawfulness of Seceders swearing a certain oath, known by the name of the *Burgher* or *Burgess* oath, required to be taken by all those who became candidates for freedom or office in the Royal Burghs of Scotland. The oath is the following: “I protest before God and your Lordships, that I profess and allow with my heart, the true religion presently professed within this realm, and authorized by the laws thereof. I shall abide thereat and defend the same till my life’s end: renouncing the Roman Catholic Religion called Papistry.” Now, this seems harmless enough—especially as the Established Religion was Presbyterianism, bound down by the Westminster Confession; and, consequently, the identical religion of the Seceders themselves! But some scrupulous and lynx-eyed divines saw the cloven foot of Erastianism in this very simple affair; and endeavoured to obtain the passing of a law excluding from communion, all who either took the Burgess oath or approved of it. So violent was the contest, that the two parties having abused each other in the

Synod, and by numerous publications for two years, finally separated in great enmity, in the year 1747. The parties were nearly equal, and those who maintained the lawfulness of taking the oath, were called *Burghers*, and their opponents rejoiced in the euphonious name of *Anti-burghers*. But what had the *Irish Seceders* to do with this quarrel? There were no Royal Burghs in this fair island; and no oath, consequently, could be required. Divines, however, can easily perceive "a distinction without a difference;" and as the quail is said to be the most pugnacious of birds, so are the clergy the most pugnacious of men. The *Irish Seceders*, therefore, split into *Burghers* and *Anti-burghers*, in imitation of the parent church: even small congregations became divided; and the two Synods sometimes drew out in battle array, in the very same town!

"Strange, that such difference should be,
'Twixt tweedledum and tweedledee."

For a short time, this conflict afforded some repose to the General Synod; but in the end, both parties assailed the ancient foe and granted no respite. The late Rev. James Birch of Dromara, who was an excellent man, but rather a feeble preacher, invited, it is said, a popular Seceder to aid him in beating back Dr. Colville, of Dromore, and other heretics of his own Synod. The aid was cheerfully given; but, like the Saxons of old, who assisted the Britons to drive out the Picts and Scots, and then took possession of England on their own account, the popular ally seized upon a large wing of Mr. Birch's own congregation.

To speak gravely, however, much evil and heart-burning arose from the inroads of the Seceders. Many members of the General Synod began to fight them with their own weapons: preaching, too generally became controversial instead of practical: whilst many timid, and some time-serving men kept back the truth, in dread of popular odium. Yet, on the whole, in spite of these unfavorable circumstances, liberal principles continued to make some progress. In the year 1749, it appeared that several Formulas of Subscription were in use; or, in other words, that the Westminster Confession had been virtually laid aside. In fact, up to the year 1780, there was a dead calm in the General Synod, which, although not wholesome, was certainly preferable to the storm of bigotry and intolerance that had raged some fifty years before. There was a nominal orthodoxy amidst a real indifference to all doctrinal opin-

inions, or a positive dislike to the recognized Standards of the Church. No progress could be made in such a condition of affairs: few or no congregations were erected: and, in many places, the old Societies were unable to maintain their ground.

(To be continued.)

NORTHERN SUNDAY-SCHOOL ASSOCIATION.

TO THE EDITOR OF THE IRISH UNITARIAN MAGAZINE.

DEAR SIR,—In your last number I find a notice of the Annual Meeting of the above Association. It is stated in your report, that on the occasion “the attendance was very respectable.” There *was* a considerable number of the friends of Sunday-school Instruction present, but nothing like what there ought, and might have been. I was greatly grieved to find the attendance so thin. In a town in which there are three Unitarian Congregations, and more than twice that number of Unitarian Ministers; and nearly a dozen more, the most distant of which is within about an hour’s drive, to have at the Annual Meeting of the only Society for the Religious Education of the Rising Generation, connected with the Body, some two or three ministers, and a handful of friends! Shame upon the Unitarians—both ministers and laity—of Belfast and neighbourhood. When *will* Unitarians throw off their apathy and “quit themselves like men”?

I am, faithfully yours,

A SUNDAY-SCHOOL TEACHER.

June 1st, 1847.

ON THE EDUCATION OF OUR YOUNG MEN FOR THE MINISTRY.

As the meeting of the Association of Irish Non-Subscribers is approaching, I am anxious to direct the attention of the members of that respectable and influential Body to the important subject of the Education of their students for the Ministry. The saying has already become trite, that “the schoolmaster is abroad.” The schoolmaster *is* abroad,—and it behoves every church that is concerned for its stability, to remember the maxim. I do not intend in this brief note to enter on the question of “the necessity of an educated ministry.” I will, however, express my firm conviction, (which, I believe, is the opinion of the great majority—if not of every member—of the Non-Subscribing Association,) that unless we are careful to secure a well educated ministry, our body will fall from the high position it has so honourably occupied. It is a fact, that as a body, our laity stand foremost in the ranks of intelligence; and unless our ministers are able to lead the van, they will lose that influence which is indispensable to

usefulness in the sacred office. I do fear that our church does not pay sufficient attention to this important subject. On one occasion, no doubt, zeal waxed warm and strong, and a course of studies was prescribed for young men preparing for the ministry, with recommendation (if not instructions) to presbyteries to enforce same. One presbytery, distinguished for the attention it pays the young men under its care, did act on the new law; while the others paid little, if any, attention to it. Ought not this matter to be inquired into at the approaching meeting? If the course be regarded too extensive or injudiciously selected, let it be modified or altered to meet the views of the majority. Let a course be agreed on,—and let it be *imperative* on all the presbyteries connected with the Association to act upon it. Let every young man who comes forward as a candidate for the ministry be *obliged* to pass through all the examinations prescribed. Let him feel convinced that he can enter only by the one door. Let there be no exceptions. Then our young men will become in reality what they have been hitherto too often in name only—*Students*. They would put their shoulders to the wheel—and work. Then, we would no longer turn out half educated men as the people's instructors in concerns of the highest moment,—men than whom the mechanic in his workshop has read more—knows more—studied more; and, when we compare our ministers with those of our denomination in the sister island, how far below them do they sink! We have a few men among us in this country of whose attainments we may be proud; but, as a body, we are infinitely inferior to our English brethren in the amount and variety of our knowledge. But these hurried remarks are extending beyond the prescribed limits. I therefore conclude, by urging on the attention of the brethren of the three Non-Subscribing Bodies the importance of providing and strictly enforcing a systematic plan for the education of their young men.

P. P.

June 6th, 1847.

H Y M N.

Wilt thou not visit me?
The plant beside me feels thy gentle dew;
Each blade of grass I see,
From thy deep earth its quickening moisture grew.

Wilt thou not visit me?
Thy morning calls on me with cheering tone;
And every hill and tree
Lend but one voice, the voice of thee alone.

Come! for I need thy love,
More than the flower the dew, or grass the rain;
Come, like thy holy dove,
And let me in thy sight rejoice to live again.

Yes! thou wilt visit me;
Nor plant, nor tree thine eye delights so well,
As when, from sin set free,
Man's spirit comes with thine in peace to dwell.

NOTICES OF BOOKS.

The Sunday-School Teacher's Assistant; being a Prize Essay on the Best Means of Communicating Moral and Religious Instruction in the Sunday-School. By JAMES MARSHALL, JUN.

THE Author of this Essay, is, we believe, a very young man; and as such, he writes on the important subject of Sunday-School Education in a manner equally creditable to his head and his heart. His little work is valuable as a literary effort, but it is more valuable, as the expression of a heart seriously devoted to the moral and religious culture of the young. His arrangement of the various topics introduced is clear and natural, whilst due attention is given to the discussion of such as are more important in their bearing on the general subject. The Essay is divided into nine chapters, and embraces the following leading subjects:—*The Object of Sunday-school Teaching; The Superintendent's Duties; The Teacher's Duties; The Teacher's Model; The Bible, the Teacher's Book; Natural History; The Library and Public Addresses; The Teacher's Example; and the Duty of Prayer.* As a specimen of the author's style and manner, we select the chapter entitled

“THE TEACHER'S MODEL.

“In order to teach successfully, it would be well for the Sunday-school Teacher to adopt a model for his imitation; and what better and more fitting model can he adopt, than the Heavenly Teacher, who spake as ‘never man spake,’ and who ‘taught as one having authority.’ The Teacher, therefore, should regard JESUS CHRIST in the light of a Teacher, and adopt his example as a standard, to which he would elevate his own instructions.

“We shall briefly consider a few of the more prominent features which distinguished the Teaching of our Lord. First, we find that he always adapted his instructions to the condition of his hearers. When speaking to the Scribes and Pharisees, whom pride and disappointed ambition had prejudiced against him, he veiled his instructions in figurative and metaphorical language, well knowing that if he had given them a plain, ungarlished statement of the truth, their self-love would have risen up, and urged them on to deeds of violence against him. On the contrary, when speaking to his Disciples, whose hearts were open to receive his instructions, he invariably made use of plain and affectionate language. He also moulded his teaching so as to reform the vices which he observed in the characters of those about him. He exposed the hollow pretensions of the Pharisee, by looking into his heart and exhibiting the motives by which he was actuated. He laid open the state of that man's heart who came to him saying, ‘Good Master, what shall I do to inherit eternal life?’ by telling him to sell his possessions, and relieve the necessities of the poor. He rebuked the bold and over-confident Peter, for wishing him to step aside from the path of duty; and, on another occasion, he reproved James and John, for manifesting a revengeful spirit, by wishing to call down fire from heaven to consume some of the Samaritans. In this respect the Sunday-school Teacher should imitate his Great Model. He should endeavour to correct the vices which he sees prevailing among his scholars, whether it be filial disobedience, disregard for truth, using profane language, Sabbath desecration, or any other of the vices which prevail in society.

“Another interesting feature in the Teaching of our Lord, was his untiring perseverance. Though beset on every side by enemies who eagerly

thirsted for an opportunity to accuse him to the rulers, he never swerved from the path of duty. He was ever faithful to his cause, and no sense of fatigue or personal inconvenience could ever induce him, for one moment, to abandon his high and holy career. We hear of no excuse being made for the neglect of any known duty—of no want of time for its performance; but on the contrary, we read of him continuing on the cold mountain-top, till the night was far advanced, in earnest prayer to his Father in Heaven; and rising early on the following morning to renew his labours of benevolence and love. Although he had great and almost insurmountable difficulties to encounter; and although, from the perversity of his hearers, he had comparatively little present success, we never find him discouraged; but, on the contrary, the greater the difficulty which opposed him, the greater were his exertions to surmount it. In this respect, also, the Sunday-school Teacher might very profitably imitate the Teacher sent from God. Some Teachers there are, who, because they see no immediate benefits arising from their teaching, become disheartened, and finally forsake the good work. If such would examine their own hearts, they would find that the fault was their own; that they either expected too much from their teaching, or that they had not been sufficiently faithful in the discharge of their duties. If they would only imitate our Lord in this particular, their labour would be productive of a greater amount of good fruit. The Sunday-school Teacher has not, by any means, so great difficulties to encounter as our Lord had, owing to his hearers' hearts being steeled against him by prejudice; on the other hand, the subjects of Sunday-school Instruction are generally at an age when their hearts are free from prejudice, and when they are open to the reception of religious impressions. Oh! that Sunday-school Teachers would imitate their divine Master in this respect! We would then have the Sunday-school System elevated to a standard which it has never yet attained; we would then have more zealous and efficient Teachers, and more flourishing schools.

“Another profitable view which the Teacher may take of our Lord's teaching, is the uniform kindness and gentleness of his manner when communicating instruction. He always addressed his hearers in tones of love and affection. Never did an angry word issue from his lips;—never did the frown of passion gather on his brow;—never did an expression of discontent or peevishness escape him, even when his hearers were most obdurate and provoking. No, in mild and persuasive language he distributed the bread of life to those who crowded round him, and his gentle accents and endearing manner carried conviction to every heart, but those who had resolved to believe, that ‘no good thing could come out of Nazareth.’ It is in accents such as these that the Sunday-school Teacher should proclaim the everlasting Gospel to his scholars. He should meet them with a smile—not the smile of conscious superiority which seems to say, ‘Stand back for I am holier than thou’—but the smile of pure and disinterested affection. This is the only way in which he can hope to reach their hearts. If he is to convert his scholars from their sinful practices, he must not only appeal to their understandings, but to their hearts. There is one portion of our Saviour's character on which the Teacher and his scholars should often meditate; namely, the transcendent kindness of his disposition, which manifested itself on many occasions, but on none more forcibly than that on which he delivered that beautiful and affecting discourse which the Evangelist John has recorded, and in which occur those memorable words of comfort, ‘Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. * * I go to prepare a place for you.’ I can imagine a faithful and affectionate Teacher discoursing to his scholars on this sublime portion of Holy Writ, and the love in which it had its ori-

gin, till each one of them would almost wish that the 'silver cord was loosed,' and that he was away to the Spirit-land to be with one so pure, so holy, and so good!"

Slavery Immoral; being a Reply to a Letter in which an attempt is made to prove that Slavery is not Immoral. By JAMES HAUGHTON.

WE recommend this pamphlet to our readers as a spirited and well written exposure of the *excuses* for slave-holders and slavery now so common. Mr. Haughton, in a small space, has brought together many facts which prove how deeply and shockingly *immoral* slavery is, in its nature and tendency. One alleged *palliation* for slavery is, that it was sanctioned by the Bible, and to this Mr. H. replies in the following terms:—

"You draw a picture of the condition of slaves under the patriarchal regime, which is almost enough to make one regret that the Prince of Peace ever came into the world, to 'undo the heavy burthens and let the oppressed go free.' Were these patriarchs then so very perfect? Were they so entirely free from all the crimes or weaknesses which beset poor humanity, that we can suppose they never abused their uncontrolled power over their bondmen? Does the record of their lives point to no instances in which these eminent men showed that they, *too*, were poor weak human beings! I have no doubt that slavery was, in their day, the same immoral system that it is at present; and that of this Upas, as well as of other trees, it might truly be said at all times, "by its fruit you shall know it."

"It seems to me that whenever a man brings in the aid of Scripture, to sustain any custom or practice which is known to be opposed to man's best interests, and to the moral sentiments of mankind, he makes a serious mistake. Even with regard to the Old Testament (whose commands nevertheless are not binding on Christians, when they are opposed to the precepts of the New,) this error is no light one; but the man who twists the plain meaning of our Saviour's gospel—wherein the doctrine of human brotherhood is so clearly revealed—to sanction the crime of stealing, selling, and keeping a brother in slavery, does more to depreciate Christ and his mission in the estimation of thinking men, than all the infidel writers that ever put pen to paper."

DR. PARR'S OPINION OF UNITARIANS.

THE following letter was addressed by Dr. PARR, a distinguished Clergyman of the Established Church, to Archbishop MAGEE, who had spoken, in one of his Charges, of Unitarians, as *illiterate*:

"HATTON, Sept. 15.

"MY LORD, Though differing widely from your Grace upon some important subjects of controversial theology, I hold, and therefore always shall avow a very high opinion of your talents and attainments. With much pleasure have I read two of the Charges which your Grace has lately published. I have praised them in the hearing, and recommended them to the perusal, of some enlightened Clergymen. I found in them very useful matter, and very splendid diction. But, with surprise and with concern, I observed that in one of them your Grace has spoken sweepingly of the Unitarians as illiterate. The expression, my Lord, astonished me, and called to my mind the language which Cicero, in his celebrated speech for Ligarius, employed about the cause of Pompey; and which, *mutatis mutandis*, I shall apply to your severe and contemptuous animadversion upon a well-known, and,

perhaps, increasing sect. Speaking of Unitarianism, "*alli errorem appellanti, qui durius, petinaciam, qui gravissime, impietatem—præter te adhuc nemo.*" In a dispute, which about one hundred and fifty years ago was carried on with great violence, Bishop Wettenhal wrote a very judicious, candid, and conciliatory pamphlet, which I found in a huge mass of controversial writings, in which he describes the Socinians as active, as zealous, as acute, as dexterous in disputation, as blameless in the general tenor of their lives, and, he adds, even pious, with the exception to their own peculiar tenets. Every man of common sense, my Lord, will perceive that the qualifying words are the result of discretion and episcopal decorum, and were intended, probably, for a kind of sop, to soften the Cerberian part of the priesthood. Be this as it may, the representation which Bishop Wettenhal gave of his Socinian contemporaries corresponds nearly with my own observations upon my own Unitarian contemporaries.

"Now, my Lord, I know nothing either by report, or my own reading, about the number of Unitarians in Ireland, or their writings, or their erudition, or their want of erudition. I, at the same time, am justified in saying, that among my own learned acquaintance in this country there is not one teacher in the established church whom I could safely pronounce an Unitarian. Without the pale of that church, indeed, there are several Unitarians with whom I think it an honor to be acquainted, and I shall make no apology for introducing into this letter their names, and avowing the sincere respect which I feel for their intellectual powers, their literary attainments, and their moral worth.

Let us look round a little, my Lord. Will any scholar apply the word "illiterate" to Grotius, to Curcellæus, to Susius, or to Le Clerc? These are the distinguished Unitarians of former days. I have not been a slovenly reader of the *Frates Poloni*, and I could mention the names of several persons whose tenets seem to me erroneous, but whom I should not dare to call illiterate. In the last century lived Dr. Lardner, Dr. John Jebb, Mr. John Baynes, of Trinity College, Cambridge, the friend of Sir Samuel Romilly, and an academic distinguished in his day for his proficiency in science and his skill in classical learning. Perhaps Edmund Law, Bishop of Carlisle, may, without injustice, may be supposed to look upon Unitarianism rather with a favourable eye towards the close of a studious life. Was Bishop Law illiterate? Was Dr. John Taylor of Norwich illiterate? And, slender as might be the pretences of Dr. Priestly and Theophilus Lindsay to any critical accuracy in the languages, or to any delicate taste of the elegancies of profane authors, Greek and Latin, yet their attention to scriptural Greek, though it did not preserve them from what you think heresy, was more than sufficient to protect them from the appellation of illiterate? Was the late Duke of Grafton illiterate? Were the writers of the *Free and Candid Disquisitions* illiterate? I was not personally acquainted with the late Mr. Cappe of York, but his writings furnish abundant proofs of eloquence, acuteness, and, I add, erudition. Was Enderdinus illiterate? Is Wegscheider illiterate? Was Semler illiterate? Is Eichorn illiterate? Let me not pass by some dissenting Clergymen who are avowedly Unitarians, and upon whose claims to be considered as scholars I can speak, and therefore do speak, with confidence. Mr. Berry of Leicester, who to Greek and Latin erudition adds no inconsiderable portion of oriental; Mr. Cogan, a schoolmaster at Walthamstow, whom from conversation and correspondence, I know to be an accurate Greek scholar, and a diligent and discriminating reader of the best critical books which have of late been published at Berlin, Leyden, Göttingen, Leipsic, and Paris; and at home, by Porson, Blomfield, Goisford, Elmsley, &c. Is Cogan illiterate? No, no. My mind passes to Mr. Corrie, of Birmingham, who is not only well acquainted with natural philosophy, and is a

fine writer of English prose, but has an exquisite taste for the compositions of Greek and Roman writers, and is a reader of what Bentley, Dawes, and Toup have written on philology. My neighbour, Mr. Yates of Birmingham, is one of the most studious men I know. I have seen his admirable collection of books, and I consider him as a diligent and intelligent reader of the most abstruse and elaborate writings of theologians, both in Greek and Latin. Mr. Roberts of Manchester, had a classical education in Norwich school. He is an excellent writer of English prose, and can such a man be called illiterate? It becomes me, after many interviews, to bear my testimony to the merit of Mr. Shepherd of Liverpool, and in truth, so far as classical learning is concerned, his proficiency would do him honour, if he sat upon the episcopal bench. My lord, from motives of delicacy, I will not enlarge upon the learning of Mr. Belsham. He neither understands, nor professes to understand, very critically, those profane authors who are taught in our public schools and our two universities; yet, I think, and speak respectfully of his biblical learning; and I am pretty sure that Archbishop Newcome, if he were now living, would, upon this subject, speak and think as I do. In my own neighbourhood lives a lineal descendant of Oliver Cromwell. He does not pretend to be a profound classic, but he is largely furnished with general knowledge; he is a diligent reader of the Greek Testament; he has great dexterity in reasoning; he excels in clearness and vigour of style; he is not contentious; he is not conceited; but upon two or three occasions, when provoked by insulting calumnies against himself and his sect, he has confuted and silenced some accusers, whose orthodoxy was not accompanied by a due share of sense, learning, or moderation. Your Grace will do me the justice to observe, that I mean not directly or indirectly to defend the heretical opinions adopted by any of the worthies whom I have enumerated. But I should say of them, whether I adverted to them in the senate, or from the pulpit, or from the press—yes, my Lord, I should say in the hearing of all the conclaves, and all the convocations in Christendom, “*utinam essent nostri.*” I hope, therefore, my Lord, and if you were not an Archbishop I should advise, that in some future edition of your excellent Charge, you would withdraw the word illiterate. There are many other points upon which your sagacity, learning, and eloquence, may be employed with the greatest propriety, and far better effect. If you were more intimately acquainted with myself, you would find that a man is more ready to bestow prompt, sincere, and ample praise upon the talents and the learning, which the ecclesiastics of the Established Church have in our own days displayed in the defence of their tenets. Glad I am, that so large a part of that praise falls to the share of the distinguished prelate to whom I am now writing.”

CREEDS.

THOUGH we would subscribe to the whole scripture, or any confession drawn up in its phrase and matter, yet this will not serve for union and communion. They tell us heretics will subscribe to the scriptures; and I tell them, that heretics may subscribe also to their confessions, and force a sense of their own upon them; and that God never left them to make better confessions, and fitter to discover heresies, than scripture doth afford.

The papists have set up whole volumes of councils and decrees for the rule forsooth, because the scripture is dark and all heretics plead scripture. And what have they done by it, but cause more darkness, and set the world and their own doctors too, in greater contentions,

Thus men lose themselves, and abuse the church, because God's word will not serve their turn as a rule for us to unite upon. This is the one rule that God hath left, and men will needs blame this as insufficient, and

mend God's works by the devices of their addle brains, and then complain of divisions when they have made them !

The rule that all must agree in must be made by one that is above all, and whose authority is acknowledged by all. Never will the church have full unity till the scripture sufficiency be more generally acknowledged. You complain of many opinions and ways, and many you will still have, till the one rule, the scripture, be the standard of our religion.

Two things have set the church on fire, and been the plagues of it above one thousand years. 1. Enlarging our creed, and making more fundamentals than ever God made. 2. Composing, and so *imposing*, our creeds and confessions in our own words and phrases.

In pursuing the subject the fearless advocate of the authority and sufficiency of scripture, imputes the introduction and multiplication of human creeds among christians to the artifices of their great spiritual enemy ; who, as he proceeds to observe in the style of his day, " will needs be a spirit of zeal in the church ; and he will so overdo against heretics, that he persuades them they must enlarge their creed, and add this clause against one, and that against another, and all was but for the perfecting and preserving of the christian faith. And so he brings it to be a matter of so much wit to be a christian, as Erasmus complains, that ordinary heads were not able to reach it. He had got them with a religious zealous cruelty to their own and others' souls, to lay all their salvation, and the peace of the church, upon some unsearchable mysteries about the trinity, which God either never revealed, or never clearly revealed, or never laid so great a stress upon ; yet he persuades them that there was scripture proof enough of these ; only the scripture spoke it but in the premises, or in darker terms, and they must but gather into their creed the consequences, and put it into plainer expressions, which heretics might not so easily corrupt, pervert, or evade. But what got he at this one game ?

He got a standing verdict against the perfection and sufficiency of scripture, and consequently against Christ, his spirit, his apostles, and the christian faith : that it will not afford so much as a creed or system of fundamentals, or points absolutely necessary to salvation and brotherly communion, in fit or tolerable phrases, but we must mend the language at least. He opened a gap for human additions, at which he might afterwards bring in more at his pleasure. He framed an engine for an infallible division, and to tear in pieces the church, casting out all as heretics that could not subscribe to his additions, and necessitating separation by all dissenters, to the world's end, till the devil's engine be overthrown. And hereby he lays a ground upon the divisions of the christians, to bring men into doubt of all religion, as not knowing which is the right. And he lays the ground of certain heart-burnings, and mutual hatred, contentions, revilings and enmity."—RICHARD BAXTER.

INTELLIGENCE.

IRISH UNITARIAN CHRISTIAN SOCIETY.

On Sunday, the 9th inst., the Anniversary Sermons on behalf of this Society were preached in Dublin by the Rev. Hugh Hutton of Birmingham. His very able discourses were, on each occasion, listened to with the deepest interest by a numerous audience. The attendance at the morning service especially, was more numerous than on any

previous occasion, and the sum collected exceeded by upwards of £6 the collections of last year.

On Monday evening, the 10th inst., the Annual Meeting of the Society was held in Strand-street Meeting House.

The President, Robert Andrews, Esq., being unavoidably absent, the Chair was kindly taken by Sir Francis Le Hunte, who delivered a lengthened and very in-

teresting address on the peculiar duty of Unitarians to let their light shine and their *lives* plead for the cause of Gospel Truth.—

The Secretary, the Rev. George A. Armstrong, read the Report of the Committee for the past year.—

In the course of the proceedings the following Resolution moved by James Haughton, Esq. was adopted:

“That we deeply regret the want of courtesy evinced by our Unitarian brethren in America, in not replying to either of our two addresses, forwarded to them through the Rev. Dr. Gannett, of Boston, within the past three years. That such discourtesy is peculiarly painful to our feelings, because we feel ourselves constrained to believe that it has been caused by the plain and honest expressions of our abhorrence of slavery, which were embodied in those communications. That, if there were more in these expressions of our sentiments, than our American brethren were willing or able to bear, their weakness in this respect affords a further proof of the necessity and the value of our remonstrances. That it is a cause of unfeigned sorrow to us, to be compelled to believe that any who profess the pure principles of Unitarian Christianity, should contaminate themselves by any connexion, direct or indirect, with a system which dishonours God, which degrades man, which disgraces humanity, and which, so long as it is persisted in, must retard the spread of Christianity upon earth. That we earnestly and affectionately implore our brethren seriously to reflect on their responsibility to God in this important matter, and that a copy of this resolution be forwarded by our secretary to the Rev. Dr. Gannett, of Boston, with a request that he will communicate the same to the Unitarian Associations of the United States of America.”

Mr. H. supported this Resolution in a manly and eloquent speech, which, we regret, we have not space to publish.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The 22nd anniversary of this Society was held on Wednesday, May 26th, at the new Gravel-pit Chapel, Hackney. A most respectable audience attended the religious services, which were introduced by the Rev. W. James, of Bristol; after which the Rev. J. R. Beard, D.D., of Manchester, delivered an appropriate discourse, marked by deep

thought, simplicity, and a philosophy which recommended itself to the hearts and understandings of his hearers.

At the conclusion of the service, the meeting for business was held, John Christie, Esq., occupying the chair.

Mr. Hornby the Treasurer, read his Report, from which it appeared that the receipts during the year amounted to £828 14s. 10d.—the expenditure, to £588 14s. 5d., leaving in his hands a balance of £240 0s. 5d.

The Hon. Secretary, the Rev. E. Tagart, then read the Committee's Report—a document of considerable length, and embracing a variety of subjects, to which our space would allow us only briefly to refer. It stated that the attention of the Committee had been anxiously directed during the year to its machinery for operations, with a view to its increased usefulness. The resolution passed at the last annual meeting, approving of the appointment of an educated travelling agent, had not been lost sight of; but as yet no suitable person had presented himself. The state of his health had induced Mr. Horwood to resign his office of Resident Secretary—a step the Committee much regret; of the value of that gentleman's past services they express their strong and grateful sense. As a temporary arrangement, Dr. Rees has been induced to occupy the office vacated by Mr. Horwood, on the same plan and terms as heretofore. With regard to the Perth legacy case, an arrangement has been made which secures the return of the money advanced for the prosecution of the suit; and the Committee express their satisfaction at having through it obtained a judgment in the Scottish Courts, affirming distinctly the legality of bequests for Unitarian purposes. The proceeds of Mr. Cooke's bequest (the arrears on which amount to £1000, and which will yield £300 a year up to 1850) are about to be paid out of Court into the hands of the Treasurer. Aid has been afforded to the Christian Brethren in the Potteries and at Mottram, societies in whose welfare the Committee express great interest. The question referred to them at the last anniversary, in relation to the British and Foreign School Society, had engaged their attention, it is not free from difficulties; but, as a preliminary step, it has been resolved to submit to counsel a case involving the points in dispute. The Report then detailed the active measures adopted by the Committee for

the diffusion of Unitarian Christianity at home, amongst which were the delivery of a course of lectures at Southampton by Ministers of London; a supply of books for the Library there, and of tracts for distribution; pecuniary assistance for a course of lectures in the West of England; £20 for the support of the cause at Torquay, and a similar sum has been guaranteed to the congregation at Cheltenham, to enable them to secure the services of the Rev. H. Solly as their Minister; a grant of tracts to Rev. G. Harris for distribution; £10 to Mr. Ashworth, Padiham; £10 to the Topsham congregation; £15 to the congregation at Canterbury; £10 to the Aberdeen congregation; £25 to the Battle congregation; £10 to Mr. Taplin for missionary labour in the Channel Islands; £10 to the Manchester Village Missionary Society; £20 to Chiniah, and £10 to William Roberts of Madras, &c., &c.; and numerous grants of tracts to various parties for distribution.—In the Book and Tract department, additions have been made to the stock of the Association by the reprint or purchase of several works.—In the Foreign department, an unusual number of interesting subjects have engaged the attention of the Committee, and correspondence with distant friends has been more active than for some years. The Committee “advert with pleasure to the letter of invitation sent by certain ministers of the United States to their brethren in this country, which, though not specially addressed to them, nor written in the name or on behalf of the Association or any particular society, demands an acknowledgment in the same spirit of cordial brotherly kindness which it breathes, and which we cordially reciprocate.”

Mr. Estlin, before moving that the Committee's Report be received, inquired if the invitation from America came from the Unitarian Association there, or simply from the individuals who signed it?

Mr. Tagart.—From the individuals, certainly. It came from no Association, nor was it addressed to any Association.

Mr. Estlin would then move that the Report be adopted. — Rev. W. James seconded the motion.

Upon this, a long and somewhat irregular discussion ensued. Rev. G. Armstrong and Mr. H. C. Robinson spoke strongly against any recognition by the meeting of an invitation from parties, some of whom were notoriously pro-Slavery men; and an amendment was

proposed, that that part of the Report referring to, and containing the invitation from America, should be expunged. This course was opposed by Rev. Jerom Murch, Dr. Bowring, Dr. Beard, Rev. E. Tagart, Mr. Hornby, Rev. E. Higginson, and others. — A gentleman from America, who was present, gave an emphatic denial to the statement of Mr. Armstrong, that eight of the gentlemen signing the invitation were friendly to Slavery. He knew all the parties, and could state that there was not one who did not hold Slavery in abhorrence. But at the same time they disapproved of much that was done by the abolitionists, believing it calculated rather to tighten the fetters of the slave than to unloose them.

On a show of hands, 15 were held up for the amendment, and against it a number so much larger, that they were not counted.

Before the original motion was put, Rev. J. Gordon inquired if a report which he had seen in the *Inquirer* was correct, viz., that a deputation from the Committee of the Association had concurred with one or two other bodies in certain resolutions in reference to the Government scheme of Education?

Rev. T. Madge replied, that the report was incorrect. On an invitation sent to them, a deputation from the Committee had attended a meeting of Presbyterian Ministers and Presbyterial Deputies, but had taken no part in the proceedings. The resolutions were, in truth, those of the deputies alone.

The Report was then unanimously adopted, and the several remaining resolutions passed without discussion.

The friends of the Association, to the number of upwards of 260, afterwards met in the large Assembly-room, Hackney, where a handsome *déjeuner* had been provided. The large attendance of elegantly-dressed ladies gave the party a most pleasing and animated appearance. J. Bowring, Esq., LL.D., M.P., occupied the chair, and by his ability and eloquence contributed much to the after-enjoyment of the evening; in the course of which the company were favoured with speeches from Messrs. Hornby, Tagart, Kell, Armstrong, Davison, Higginson, and Dr. Beard. We regret that the late period of the month and our previously-occupied pages put it out of our power to attempt even a brief outline of them. — *Abridged from Christian Reformer.*

SUDDEN DEATH OF DR. CHALMERS.

The deepest consternation was spread over the city of Edinburgh this morning by the unexpected announcement that the Rev. Dr. Chalmers, the venerable father and leader of the Free Church of Scotland, had been discovered dead in his bed. On prosecuting our enquiries we ascertained that the melancholy intelligence was but too true; that the Rev. Dr. who attended Church yesterday, and had retired to bed last night in his house at Morningside, near Edinburgh, apparently in perfectly good health, was discovered by his servant at

an early hour this morning, sitting up in bed—dead. The legs of the body were crossed over each other, by one of them being drawn upwards to the knee of the other: and betwixt them a bason was firmly retained, which it is supposed the aged divine must have taken into bed on experiencing the first access of the fatal attack, from feeling a disposition to vomit, such as might be created by any sudden apoplectic stroke, or even by spasms. The body was quite cold when discovered by the servant—Dr. Chalmers had been dead for some time.—*North British Mail.*

OBITUARY.

DIED, at Huntley, near Banbridge, on the 17th of last month, Hugh Dunbar, Esq.

In the death of this gentleman, society has lost one of its greatest ornaments—the Remonstrant Congregation of Banbridge, one of its most valuable members, and the poor one of their best friends.

Mr. Dunbar was in the 59th year of his age, and few men, in the middle rank of life, have left more decisive or creditable memorials than he of superior talents—judicious enterprize—unbending integrity of principle—enlarged philanthropy, and general usefulness.

From his boyhood he was distinguished for an inviolable regard for truth, and for a high, honourable, and manly spirit of generous straightforward conduct.

In matters of business, he had few equals for clear discrimination and prudent management; and his success was commensurate with his extraordinary abilities. He realized a large fortune, and made wonderful improvements about the place of his residence, and the locality where his principal business was conducted. He was the means of getting formed, at vast expense, two reservoirs in connexion with the River Bann, which render it the best river in the North of Ireland, for machinery—furnishing a never-failing supply of water in the driest seasons.

Liberal both in his political and religious sentiments, he took a deep interest in whatever had for its object the peace and well-being of man—particularly, at the present time, he felt the most lively sympathy for the sufferings of the poor, and set almost no bounds to his exertions to raise funds and make provision for their wants. Besides giving employment, and thus the means of subsistence, to thousands and thousands, in the several branches of business he carried on; and, in addition to his princely subscriptions to the public relief funds, he had a list of fully four hundred paupers whom he weekly served at his own house with pecuniary aid; and it was whilst in the act of dispensing his alms, to these objects of charity, that it pleased God, in his inestimable providence, to call him from this world. With a piece of money in his hand which he was about to serve out to one of these poor, he sunk down dead, without almost uttering a groan, or sigh, or an articulate sound. This piece of money was afterwards found still in his hand when his lifeless body was laid upon his bed.

In religion, he was an Unitarian in sentiment; and was one of the Session, and a very efficient member of the Remonstrant Congregation of Banbridge. In 1844 he laid the foundation stone of their present beautiful House of Public Worship: and he was the first over whose mortal remains an address was delivered within its walls.

His death excited in all that knew him the strongest feelings of surprise and sorrow, and his funeral was attended by many thousands of people. The town of Banbridge poured out almost the whole of its inhabitants on the occasion, who mourned his loss as that of a near and valued friend.

As Mr. Dunbar was never married, he has left no lineal representative; but his name and character will be treasured up in the memories, and will hold a high place in the affectionate regards of a wide and numerous circle of sincere and faithful friends.—“Blessed are the dead who die in the Lord; yea, saith the Spirit, they rest from their labours, and their works follow them.”—*A Correspondent.*

NOTICE TO CORRESPONDENTS.

WE greatly admire the little Poem entitled “The Boy’s Death,” but we fear it would not suit the pages of our Magazine.

THE
IRISH UNITARIAN MAGAZINE.

No. VIII.

AUGUST, 1847.

VOL. II.

CHRIST THE SON OF GOD—NOT GOD THE SON.

I now proceed, as promised in my last communication, to consider the differences of opinion among Christians respecting the Lord Jesus Christ, in reference to his personal dignity, the purposes for which he came into the world, and the objects to be accomplished by his sufferings and death. Now, in treating of this, and similar subjects of divine revelation, it is always safest, and best to use the language of revelation only. By following out this rule many valuable objects would be obtained; as first, we are absolutely certain of having stated the truth, even though we should subsequently err in its interpretation; we would maintain a higher reverence and respect for the word of God, by thus giving it a decided preference over the unhallowed phraseology of man's invention; we would avoid perpetuating that endless diversity of opinion, and fostering those strifes and persecutions, which have disgraced Christianity, and rent asunder the Christian church, by retaining a language borrowed from the jargon of a pagan and antiquated philosophy, permitting it to obtain a place in a Christian creed, and thus identifying it with the pride, and zeal of party, or the honours and emoluments of a sectarian faith. It is evident that, had Christians adhered to the Bible as the only standard of faith, and to its language, as the only language in which they expressed that faith, though they would, and must have differed in the explanation of scripture, yet each using precisely the same words, even when differing in their meaning, these differences would have died with the men who held them, whilst now, each sect having introduced a jargon of its own, its pride and consistency are identified with its maintenance. There would have been also, the additional advantage, that the interminable disputes which now distract, and divide

the Christian churches, would have been reduced to very narrow limits. The only inquiry necessary would be this—is it? or is it not in the Bible?

This is particularly the case on subjects where the light of nature affords us no information; and where, indeed, we can obtain none, except from the Bible; such as the appointment of a Saviour, and the objects of his mission. Here the word of God is our only guide, and the flights of the human imagination, in which so many delight to indulge, are only the meteor glare which shines but to bewilder, and mislead. In this respect, all that relates to a Saviour, forms a remarkable, and striking contrast, with many other, even some of the highest, and most important subjects of divine revelation; such, for instance, as the being and ever blessed perfections of God. We have the authority of scripture for affirming, “that the heavens declare his glory, and the firmament showeth his handy work.” “Day unto day uttereth speech, and night unto night showeth knowledge.” “That which may be known of God is manifest in, or to them, for God hath showed it unto them;” the Gentiles who do by nature the things contained in the law. “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.” But respecting a Saviour, neither day, nor night, Heaven nor earth, nor the human soul by its own unaided efforts can testify any thing. Many have laboured, and successfully, to demonstrate the being and perfections of God, from “the things which he has made,” but none have ever attempted to prove, either by the light of nature, or the works of God, that there must be a Saviour—to show who or what he must be, when he should appear, or what he **must** perform on earth. Here the holy Scriptures are our only guide. To them only, and more especially to the New Testament, which treats directly of the life, character, and mission of the Lord Jesus; and is the record of that testimony which God gave concerning his Son recourse must be had; for if after all the evidence afforded by “the things that are made,” to the being and perfections of God, the Scriptures are our only sure guide, how much more respecting a Saviour, when other teachers are entirely silent. Indeed it may be stated as a fact, that the greater part of the disputes among Christians, respecting the Lord Jesus Christ, his personal dignity, and the purposes for which he

came, have originated in an unchristian departure from the language of Scripture. Such unscriptural terms as "trinity, person, substance, hypostatic union, satisfaction," &c. &c. &c. have done more to divide, and distract the Christian church, than any other cause that could be named. That men should understand differently the terms which the holy Scriptures apply to our Saviour, and more especially, the expressions which occur in the epistles of the New Testament, connecting his sufferings and death with the ceremonies and sacrifices of the old law; and that each should think his own interpretation most in accordance with the word of God, is from the constitution of the human mind, what we should expect. But, that men professing and believing a religion to be divine, one which every where inculcates mutual forbearance, and enjoins its followers "to think lowly of themselves, in honour preferring one another," should entirely disregard the rights and consciences of their fellow Christians, enforcing upon them their interpretations of Scripture, and compelling them to adopt them, under the penalty of worldly loss, suffering and persecution, is both unscriptural and unchristian; yet such has been the conduct of men, calling themselves christian, in every age of the church. This inconsistency is more remarkable on the part of Protestants, than in any other class, because they generally profess that, in all matters of controversy, relating to decrees of councils, doctrines of men, and opinions of ancient writers, the Holy Spirit speaking in the Scriptures, is the supreme judge." See Conf. Chap. I. Yet strange to say, no men have farther deviated from this plain principle, both in their writings, and their conduct. They publish to the world, as their belief, that, "God alone is Lord of the conscience, and hath left it free from the doctrines, and commandments of men," which all unscriptural phraseology in matters of faith must evidently be; see Con. chap. 20; and yet, hesitate not to practise what their professed belief condemns.

That there are various shades of opinion among Christians, in the present day, relating to the personal dignity of Christ, is a fact generally known, yet all this diversity may be mainly reduced to two: that "he is the Son of God," or that "he is God the Son." All trinitarians maintain the latter, unitarians hold the former. The opinions of all trinitarian churches may be thus stated, in the words of the Confession of Faith, chap. 2. "In the unity of the Godhead," for even they, strange to say, somewhat inconsistently,

hold a unity of being, when there are three persons, and a true body and reasonable soul united; “there be three persons of one substance, power and *eternity*,” of which, be it remembered, the true body and reasonable soul are component parts, see Cat. 36: God the Father, *God the Son*, and God the Holy Ghost;” see also the 39 Articles of the church of England, and the Athanasian Creed. Now, were the principle which I have just laid down, universally admitted, and acted on: that the doctrines of Revelation are always best expressed in the language of Revelation, “the supreme judge, by which all controversies of religion are to be determined,” the controversy here, would be a very short one. It would come to this: does the Bible ever use such terms as “God the Son?” Never: they are no where to be found in the word of God. How then come men, Christians, who profess such reverence for the holy Scriptures, to employ a language which they do not sanction. It can only be, because they are better informed upon the subject than the spirit of inspiration; or can express it more clearly, or can guard, more effectually, this all important truth, from any admixture of error, than the wisdom of God has thought proper to do.

But, do the holy Scriptures ever employ such expressions as “the Son of God?” They do repeatedly. No language is more commonly applied to our Saviour in the New Testament than this, and that too, by every variety of witnesses. By men, for instance Peter, “thou art the Christ, the Son of the living God.” By women, Martha, yea Lord, I believe that thou art the Christ, the Son of God, which should come into the world. By pagans, the Roman centurion, “truly this man was the Son of God.” By angels, Gabriel, “he shall be great, and shall be called the Son of the highest.” By Jesus, “how sayest thou of him whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said I am the Son of God.” By God himself, “thou art my beloved Son, in whom I am well pleased.” And if you please, you may add to this, the testimony of the devils, “what have we to do with thee, Jesus thou Son of God?” How comes it then, that the language of the holy Scriptures is rejected, and that Christians prefer to it, the words which man’s wisdom teacheth.” Simply because the language of the sacred writings does not clearly, and distinctly, express their ideas, for if it did, they

would, as in every other case, when they can, give the word of God a preference.

But, I shall be told that Jesus is indeed the Son of God, "his own eternal Son, eternally begotten before all worlds," but that he is also "God the Son." But I ask again on what authority are such terms used? The word of God never employs them, gives them no sanction. They are a figment of man's invention, a vocabulary of his creation, employed to give the same currency, to what at most, can only be the deductions of his own fallible and erring reason which is given to the unerring, and infallible teachings of the word of God. And yet, if words have any meaning, the expressions quoted above, are not correct, and cannot be true. Among Christians, it is a universally admitted truth, that there is but one God. It is also universally admitted, that Jesus is the Son of God. These things cannot be denied, except the Bible be denied. Now, William is the son of John, and there must then be one John of whom he is the son. Jesus is the son of God, there must then be one God of whom he is the Son, and there is but one God. The Son of God he may be—he undoubtedly is, for we have the highest, clearest, and most varied evidence of the fact. God the Son he cannot be, except there be more Gods than one, for his Father is God, trinitarians themselves being the witnesses; or except the Scriptures have kept back an all important truth, essential to salvation, and 'have taught a damnable heresy!'

Many trinitarians are fully aware of the incorrectness of the language used in their standards in reference to the Lord Jesus Christ, and whilst they cling to it, lament its introduction, and are often reduced to the most wretched evasions in order to vindicate its use. None of them, however, so far as I know, have ever ventured to declare there are more Gods than one, yet in practice, as for instance in prayer, when addressing themselves first to one of the persons of the trinity, and then to another, and then closing with a joint ascription of glory to each of the three as equal, they certainly act as if there were Gods three; for if there are three equal persons to whom prayer is to be addressed, these must be three Gods. It appears to me also, that many of them teach directly the doctrine of three Gods. What, but this can be their meaning, when they affirm that the words of our Saviour, translated in our bible, Hear O Israel; the Lord our God is one Lord, should be rendered, the Lord our *Gods*, &c.? Is not this to teach the Christian that

he has more Gods than one? And yet this translation is recommended, in open defiance of the well attested fact, on the authority of an apostle, that our Lord used the word God, and not Gods. If Christ be God the Son, he is neither God the Father, nor God the Holy Ghost; and there must be more Gods than one, in opposition to the teachings of the Bible.

I have already stated, that according to the public accredited standards of all trinitarian churches, Christ is declared to be God the Son. To these standards all the ministers of religion connected with them are bound to subscribe, thereby attesting that they receive, and believe them, as containing the articles of their faith; yet strange to say, trinitarians are not agreed in what sense Jesus is a Son, whether it is as God, or as man, or as both. Many highly respectable names in direct opposition to the articles of the churches, to which they had solemnly assented, have publicly taught, and published to the world their rejection of a begotten and born God. And indeed were it not that our ears have been, from our earliest infancy, habituated to such expressions, we would be shocked at their use. Paganism itself had nothing worse than this. These persons believe that Jesus is the Son of God in his human nature only, that in it alone, he was, or could be begotten, born; yet they believe in his supreme deity, that is, they believe, and receive the article of their own creeds, that Jesus the second person of the trinity, is God the Son. Now may I ask, is it in his human nature only that Jesus is God the Son? The Confession of Faith, and catechism, call the Lord Jesus Christ the 'eternal Son of God, of one substance, and equal with the Father,' that he became man, and so was and continued, to be God and man in two distinct natures, and one person for ever. In his human nature he was not the eternal Son of God; and therefore according to the great mass of all trinitarian churches, a begotten and born God.

Now I confess, I am not surprised that men, of even ordinary learning and understanding, who pay any attention to the meaning of the words they use, and think of the conceptions which they form of the Almighty, should be shocked at such language as this. Only think with yourselves of the ideas you entertain, and justly, respecting God, and compare these with what is revealed of the Lord Jesus Christ. God is a being of undivided existence. The Con. of Faith affirms, and truly, the Father is of none, neither begotten nor proceeding, the Son is of the Father begotten. God

the Son then has a Father that begot him, and a Mother who bore him. How then is he undivided? God is self-existent. God the Son had a Father, how then is he self-existent when his Father begat him? God is eternal, never had a beginning. God the Son is a son, as such he must have had a beginning; his Father from whom he derived his being, must have preceded him—the cause must precede the effect, the begetter the begotten.—How then can he be eternal, as old as his Father. God is infinite, boundless—but God the Son was limited, bounded in a virgin's womb; he who fills immensity with his presence was encircled in his mother's arms, rested on a mother's bosom, was the babe of a span long, was cradled, bounded, limited in a corner of a manger! God bounded by a manger! Yes, you will have me believe that he who was born in a stable, and cradled in a manger, is God the Son, the second person of the Trinity. Oh no, it was only the human nature, the mere child. Forgive me, if I prefer the testimony of the angel Gabriel to a Trinitarian, and he declares to Mary the mother, "that the holy thing which shall be born of her shall be called the Son of the Highest,"—God; and you would oblige me to believe that he is God the Son. God alone hath immortality—cannot die or be put to death; yet Joseph and Mary, had to take the young child, God the Son, and fly into Egypt to save his life. God the Son, whom you declare to be omnipotent, was hungry, weary, faint, had an angel from heaven sent to strengthen him—to strengthen omnipotence!—nay, God the Son, hung upon the cross, was dying, dead. The Son of God, whom you say is God the Son, I know suffered this, "for we are redeemed, not with corruptible things, such as silver and gold; but with the precious blood of the Son of God." But was God the Son dying, dead! the second person of the Trinity dying! a dead God. Why Paganism never went so far in absurdity as this. But you tell me it was only the human nature, the man who was strengthened, shed his blood, died. And yet you speak of the sacrifice of the death of Christ, and that sacrifice, infinite, because, as you affirm, nothing less than the suffering of an infinite Being could satisfy an infinite justice offended; and yet, you have afterwards the audacity to declare, that this infinite sacrifice was a mere human nature, the death of a man, and that you, a Trinitarian, are redeemed with the blood of a man, that infinite justice is satisfied with the sacrifice of a human being, the blood of an innocent man, offered in the room and stead "of guilty men,

whose "sin is infinite, and which required an infinite ransom to be paid for its redemption"—the sacrifice of an innocent man made "to satisfy the Father's justice," a sacrifice which God condemns, which he declares he will not accept, nay, which he has pronounced an abomination in his sight.

(To be continued.)

WM. GLENDY.

BALLYCARRY, July 7th, 1847.

MODERN ORTHODOXY.

TRANSLATED FROM THE FRENCH OF M. COQUEREL.

SECTION VIII.—THE BASIS OF SALVATION.

(Concluded from page 223.)

ON this subject our general principle is thus announced.—"We believe that Salvation originates in God's compassionate love, and that the means of salvation are the mission of Christ in all its extent—his doctrine, his life, his sacrifice, his voluntary death, and his glorious resurrection."

Why does God desire to save men? Because he loves them—Creation and salvation have the same origin; for salvation, like creation, is an act of benevolence. Wonderful to say, the language of theology here corresponds with the ideas conveyed by the doctrine. In religion as in science, one of the main obstacles to progress and perfection is the vague and feeble and insufficient language we are obliged to employ, words too often serving to obscure, instead of elucidating thought. But here, this difficulty is little felt, and the received mode of expression admirably corresponds to the subject. To LOVE is a pleasure all hearts understand, and all admit how natural it is to SAVE from danger those whom we love. To love and to save are correlative terms—one implies and includes the other. Mighty, therefore, as the work of salvation for a whole world may be, it is simple, intelligible, written as with a sunbeam before the eyes of all, and only to be mystified by the pride or perverseness of theological obstinacy. God is the father of all men—he saves them because he loves them. We cannot go farther nor mount higher than this. There we stand at the fountain head, at the source of the mighty stream which flows onward to life eternal. Created in love, this is the first

principle of natural religion ; saved by love, this is the first principle of Christianity. These remarks throw light upon a subject which ancient orthodoxy has perseveringly obscured, and tortured Scripture to pervert its language to its own views of interpretation, we allude to the doctrine of "unpurchased salvation. *We* believe that salvation is the free gift of God, nor does the darkness in which the verbiage of our opponents has enveloped this topic affect our reception of this truth. Among the blessings of heaven there are some which appear to be our due, arising from engagements which the Creator seems to have made with the creature, and which will be kept faithful while this world endures. Such are, the necessary conditions of life without which existence would cease, and which are in some respect rights conferred by birth upon all men : to these may be added reason, affection, conscience, as rights of our intellectual and moral natures. On these we may be allowed to reckon, for God having annexed the continuance of physical and moral life to these conditions, it would be impious to imply, that he would require the one, without conferring the other. But this amounts to saying, that God will continue faithful to his promises, and steadfast to his designs ; that God will maintain the laws he has established, and carry out the purposes he has decreed. In all such blessings we see undoubted benevolence, but we also see undoubted justice—a justice which provides for events which it has itself created. But the salvation of a world lost through its own misconduct must be a free gift. God does not under any view owe it to mankind. His justice would be still unimpeached, did he allow the sin of one generation to entail its unnatural consequences of evil upon all subsequent generations ; if he have given a Saviour, it is because "he so loved the world." If he have saved mankind, it is from pure grace, and salvation is his free gift. Not that we mean that man must remain passive under the influence of this salvation, but that God in bestowing life and the means of life, did not engage, where these are abused, to restore the advantages which men may lose in the exercise of their free will.—This is the evident meaning of all those texts which speak of salvation as a gift which man cannot purchase, a reward which his efforts cannot merit, a blessing not involved in the act of creation, and therefore we are told that "God first loved us ;" that "we have not chosen him, but that he has chosen us." Our whole argument amounts, then, to this, that in the natural world

the care of God is a condition, a necessity of creation, or in other words, we cannot conceive of God separate from his Providence; but that in the spiritual world, salvation is a gratuity, we can conceive of God without this exercise of his benevolence, and can imagine worlds where a Saviour may be unneeded or ungiven.

It is clear, then, that salvation originates in God's compassionate love, we proceed to show that the means of salvation are the mission of Christ in all its extent. The importance of this position, as well as the proof of its truth, seems too evident to require lengthened illustration. God is one, his works partake of the unity and completeness of his nature. In them nothing is redundant, and nothing defective. Each holds its allotted place, and possesses its just proportions. The details are admirable, the whole is perfect. The smallest parts are as finished, as the entire is complete. The same divine adaptation is seen in every dispensation. In judging, therefore, of any operation of God's power or love, we should contemplate it as a whole, and regard it in its varied aspects, if we look at it in but one position, or one point of view, we do injustice to its completeness.

How full of disorder, of chance, and of aimless or evil purpose are the phenomena of the unlearned world until observation has determined the general laws which control and govern the universe! It is the same in the world of religion. If we attach an undue importance to one portion of our Saviour's mission, ascribe the reconciliation he has effected to the influence of one act alone, see salvation in one event, as the Jews saw holiness exclusively in one place or vessel—then we are narrowing the salvation of the world within our own confined conceptions—diminishing its grandeur without enhancing its simplicity—making a selection and showing a preference where all is equally worthy of admiration, gratitude and love. To our view the redemption made known in the gospel is both grander and more simple than the redemption made known by theological creeds. WE see salvation throughout the entire history of Christ. WE do not limit it to the base or summit of the hill of Calvary. WE behold it in the manger, see it on the cross, and follow it to the Heavens instead of finding it painfully amid the prayers and agonies, and tortures of his ignominious death alone.

We are confirmed in this view when we consider that the language of the sacred volume, gives no support to the doctrine that

would confine the work of redemption to one circumstance of the Saviour's mission. It is evident that in whatever point of view the writers of the New Testament regard the life of Jesus—whether they direct attention to his birth, or to his life, or to his precepts, or to his miracles, or to his example, or to his prayers, or to his sufferings, or to his death, whether they enable us to weep at his cross, or to rejoice at his deserted tomb, or to break bread with him after his resurrection, or to follow him with our ardent gaze as he ascends in triumph to his heavenly kingdom, and sits down at God's right hand—in every event they desire us to behold salvation; it is not here or there, but every where, concealed amid the swaddling clothes, and hidden in the shroud, as well as manifest to all surrounded with the glories of God's presence in the heavens. Theology steps in to disarrange this grand and consistent whole, to divide the gospel into parts, to show one to the world, and say, "this saves," to keep the rest out of view, and sentence it to disregard by saying "that concerns not salvation." Who, then, show the greater respect to the written word of God, and to Him who was the word "before the world was;" those who believe that Christ is in every aspect, and at all times the Saviour of the world, or those who see him such only when nailed to the cross? Who evidence the greater faith in the Son of man—those who believe that he equally ransoms us from sin when taking little children in his arms he blesses them, and shows by this tender act who are worthy heirs of the kingdom of heaven, as when he prays for his murderers, while the pikes that fasten him to the cross lacerate his limbs, or those who must see his blood flow, and hear his expiring cry ere they have confidence in his promise, or hope in his love?

Are you not afraid, it may be asked, that modern orthodoxy on the plea of not overlooking any circumstance in the mission of Christ, may sacrifice the details to the whole, instead of, with what she regards the overcaution of her opponent sacrificing the brilliant whole to some single event less attractive to the imagination, and thus lessen our compassion for his sufferings, or our admiration of his triumphs? In religion as in every thing, the best blessings may be abused and truths perverted, and we cannot hope that our principles shall escape. We know that throughout all ages of the church, there have been voices heard from various throats exclaiming—It is Jesus preaching who saves; or, it is Jesus

moralizing who saves ; or, it is Jesus practicing who saves ; or, it is Jesus loving who saves ; or, it is Jesus dying who saves ; or, it is Jesus rising from the grave who saves. Now we untie not the bundle to select a staff, lest we might choose a broken reed that would break beneath our hand, we say simply, "It is Jesus who saves," and, like the trembling woman, who pressed by the crowd against the robe of Christ, was healed of her disease, we believe that whatever fold of his garments we may touch in faith, a virtue will proceed therefrom to save our souls !

Still, to prevent misrepresentation, we think it right to state, that when we speak of the mission of Christ in all its extent, as being the means of salvation, we mean to include "his doctrine, his life, his sacrifice, his voluntary death, and his glorious resurrection." With such a statement as this before them, we do not understand how any one can reproach us with overlooking the death of Christ, or neglecting to view it as a sacrifice ! Such is the difficulty of reaching the conscience of the sinner, that it required an event like the death of Jesus, followed by his resurrection from the grave, to compel conviction and anticipate cavil ; and that Christ took this view of the case is evident from his own words, when speaking of his life, he says "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." We regard his death as a sacrifice, because it was perfectly voluntary on his part, Christ might have invoked the presence of the legions of angels who waited his command, instead of following his executioners to the hill of Calvary. But he chose death as the dictate of duty and the will of God : and by his death he filled up the measure of his humility and obedience ; he completed his work, and sealed our reconciliation with the Father. By this death he has vanquished death, he offers himself an innocent victim "to satisfy divine justice and holiness," meaning thereby that he has thus fulfilled the plans and accomplished the will of God ; by his death "he has blotted out our transgressions," meaning thereby that his perfect virtues have been appointed of God a means of fully and truly purging us from sin. Under all these aspects it is perfectly true to say, that "Christ has been made sin for us," that "he bore our sins on his own body upon the tree," meaning that the sins of the world caused or required his death, and finally, that "he was delivered for our offences, wounded for our transgressions,

and buried for our iniquities," and that, "we who were afar off are made nigh by the blood of Christ;" these last words being an allusion to the mode in which the Jews approached the presence of God in the sacred ark, by sprinkling the blood of the sacrifices on the altar.

Such is a statement of our faith. We refuse to add to it, as ancient orthodoxy demands, propositions such as the following: "That God has punished Jesus, the just and the holy, *instead of* punishing us the unjust and the guilty; that the weight of the eternal punishment merited by the entire number of the elect, has been placed in one mighty mass upon the head of the innocent," and that this has been done by that God, the foundations of whose throne are justice and equity, and who has expressly declared "the soul that sinneth it shall die."

We conclude with one reflection, and with reference to a single text. The sin and incredulity of men rendered the death of Christ necessary to the salvation of the world; but to make the salvation of mankind absolutely and unconditionally to depend upon an event which itself depended upon the free will of man, seems a manifest contradiction. An event cannot be unavoidable or necessary, if the agents concerned in it are free. Now the betrayal, the condemnation, and the death of Christ, are they, or are they not to be regarded as *crimes*? And could not mankind have been saved, and God reconciled, unless Judas had sold his master, unless Caiphas had unjustly condemned him, unless Herod had been a mocker, and Pilate a coward? We leave St. Paul to reply: "If the princes of this world had known the wisdom of God, they would not have crucified the Lord of glory."

THE GUIDING HAND.

TRANSLATED FROM THE GERMAN.

My Father leads me on—through darkest night
 I fear no meteor's false and wandering light—
 Though e'en the heavenly hosts were quenched and dim,
 Light should not fail my steps, led on by him—
 The path before me wherefore should *I* see?

God sees it clear!

Then, onward still! and tranquil let me be,
 For he 'is near!

My Father leads me on—Though wild the place,
 I pass, protected by his love and grace—
 He leaves me not when sorrow bows my head,
 And not unnumbered fall the tears I shed—
 Though ill at morn and evening on me press,
 He knows each care—
 Then to His Word I turn, my soul to bless,
 And find Him there !—

My Father leads me on—He points the way—
 'Tis his to choose—'tis mine but to obey—
 He leaves me not—though night and gloom surround,
 Will faith and holy trust the more abound—
 What though the waves of fate are dashing high,
 God still is near—
 Then, as they break, exulting will I cry,
 The Lord is here !

L. R.

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(Continued from No. VII. Vol. II. page 234.)

Not long after the introduction of the Secession Church, another and older scion of Scotch Presbyterianism took some root in Ulster; and for the better understanding of its plantation and progress, it will be necessary to remind my readers in a few sentences, of some points already detailed in these outlines.

In the year 1580, the King, the parliament, the clergy, and nearly the whole people of Scotland subscribed "The National Covenant," which, in the foulest terms abused, and renounced the Roman Catholic religion; and expressed the unalterable determination of the entire kingdom "to maintain the true Christian Faith revealed to the world by the blessed Evangel." This covenant was almost universally subscribed, shortly afterwards, by the Scottish settlers and ministers of Ireland; and subsequently renewed, in Scotland, on several important occasions. At the commencement of the civil wars, in England, the people of Scotland embraced the opportunity of renouncing episcopacy, which Charles I. had been unwise enough to force upon them; and the English parliament being equally hostile to that form of church government, prudently endeavoured to secure the co-operation of their Scottish brethren,

by proposing to join them in a solemn compact for the total extirpation both of Popery and Prelacy, from the entire realm of Britain. Acting upon this suggestion, Commissioners from the Scotch and English parliaments consulted with the divines engaged at Westminster in drawing up the Confession of Faith; and a Compact was speedily entered into, under the title of the Solemn League and Covenant, for the reformation and defence of religion, within the three kingdoms of Scotland, England, and Ireland." This Covenant, which bound the high contracting parties to the extirpation of *Prelacy* as well as of *Popery*, "was subscribed" by all ranks in Scotland, England, and Ireland, in the year 1643: and Charles II. subsequently subscribed it at Spey, June 23d, 1650, and, again, when he was crowned at Scoon, Jan. 1st, 1651—thus becoming, to the great delight of the Scottish people, "a covenanted king." His accession to the throne in 1660, was therefore hailed with enthusiasm; and the Scotch calculated on seeing Presbyterianism established by law, as the national religion—being already the national religion in point of fact.

This expectation, however, was doomed to experience a speedy and signal disappointment. Presbyterianism was a religion too democratic to please the taste of an arbitrary monarch; and Charles consequently, was scarcely seated on the throne, when, in utter defiance of his twice repeated vow, he turned round, with all the ingratitude of the fabled viper, upon the very party that had raised him to power. In England, his first step was to restore that very Prelacy which he had twice sworn "to extirpate;" his second step was to pass the infamous Act of Uniformity, through the operation of which, in obedience to the dictates of conscience, two thousand Presbyterian ministers were driven from their churches—or, perhaps, I should rather say, they nobly resigned livings which they could not retain without a sinful conformity; although Calamy and Baxter were tempted by the offer of bishopricks, and many others had the lure of deaneries, archdeaconries, and other splendid settlements, cast before them. His third step was to prevail upon a servile parliament to pass the Conventicle Act, by which the ejected ministers and all other dissenters were prohibited, under the severest penalties, from assembling to worship God!

In Scotland, the laws which sanctioned episcopacy had never been formally abrogated, and the Bishops resumed their sees as a matter

of course. Against this violation of "the Covenant," the Scotch Presbyterians loudly remonstrated, and sent the Rev. James Sharpe, one of their principal Ministers, to lay their remonstrance before the King. The result proved the fidelity with which he executed his commission: he came back from London, Archbishop of St. Andrews, and appointed, likewise, to the highest station in the civil administration of Scotland! This infamous traitor became the ferocious and unrelenting persecutor of the honest Presbyterians whose confidence he had betrayed; and, during the fifteen years in which he exercised great authority, the annals of Scotland are written with tears and blood. Charles, no doubt, had been disgusted with the austerity and over-bearing rudeness of the Scotch Clergy, in his earlier years, which caused him often to say, that "Presbyterianism was no religion for a gentleman"; but, he ought at the same time to have remembered, that to Presbyterians he owed his throne, and all its power for good or evil. Unhappily, that power was alone directed to the promotion of evil; and the base and perjured Parliament of Scotland, in ready anticipation of his wishes, not only passed an Act of Uniformity and a Conventicle Act, similar to those of England, but, according to Hume, "quartered a military force upon the people, commanded by a drunken ruffian, named Sir James Turner, who obtained from the episcopal clergy lists of those who absented themselves from Church, and treated them with the greatest indignity." Every Minister who had been elected by the people, and who had not been ordained by a bishop, was ordered, on pain of instant dismissal, to submit to episcopal ordination and induction. Unhappily, too many complied with this infamous demand; and yet, three hundred and fifty upright men, chiefly in the western counties, had the courage to brave all the evils of poverty, and all the terrors of arbitrary power, sustained by ecclesiastical rancour and military intimidation. With these honest men, the great mass of people deeply sympathized; but, as usual, in religious concerns, the nobility and gentry manifested little integrity; and the multitude, without leaders, without means, without organization, were unable to throw off the yoke that galled them. Still, however, they did not tamely submit to the oppressions which they endured. Many of them suffered plunder, insults, and the greatest indignities from the soldiery, rather than enter the episcopal churches: their faithful Ministers prayed and preached from house to house; and the glens and mountains echoed by night

with the solemn sounds of their united praise. Even in those mountain glens and wilds, however, they were frequently and brutally assailed by the soldiers ; until patience being at last exhausted, they publicly assembled at Lanark, in the year 1666, and after earnest devotions, renewed their vows of adhesion to the Solemn League and Covenant—published a Declaration of their principles and grievances—and took up arms in defence of their Christian privileges. Two subaltern officers, named Wallace and Learmont, placed themselves at their head ; their beloved Ministers marched in their ranks ; and, surprising Sir James Turner at Dumfries, they made him prisoner, but treated him with lenity. In consequence of their thus proclaiming the Covenant, they obtained the honourable name of *Covenanters* ; and knowing that hundreds of thousands participated in their sentiments, they calculated that multitudes would flock to the national standard. In this hope they were unhappily disappointed : their entire force never exceeded two thousand men ; and when, on advancing towards Edinburgh, it was ascertained that Dalziel, a ruthless general, was advancing against them with a considerable army, their numbers dwindled down to eight hundred men. This small body attempted to return to the West, over the Pentland-hills, where they were intercepted by the king's forces. Animated by their Ministers, they sang a Psalm, and rushed upon the enemy with undaunted courage. For a moment they threw the disciplined ranks into confusion by the impetuosity of their onset ; but, in a short time, they were entirely defeated. Forty were killed on the ground, and one hundred and thirty were taken prisoners. These last afforded Archbishop Sharpe a favourable opportunity of exercising his power. At the instigation of that clerical monster, ten were hanged on one gibbet, at Edinburgh ; and, by a refinement of cruelty, thirty five were executed, in different places, before their own doors ! All these might have saved their lives by simply renouncing the Covenant ; but, with a Christian fortitude and integrity unsurpassed, and most wonderful, not one man would retain his life by the denial of his principles ! So far from shrinking, they sang "hymns of lofty cheer," at the foot of the gallows ; and one of them, named Maccail, actually died in an ecstasy of joy and devotion. His last words were "farewell sun, moon, and stars ; farewell, world and time ; farewell, weak and frail body : welcome eternity ; welcome angels and saints ; welcome Saviour of the world ; and welcome God, the judge of all."

Sharpe would have destroyed them all, in detail, to gratify his malignity, had not the king written to arrest his murderous arm; and even that letter of mercy he held over after it was received, that a few additional victims might fall! It has been alleged, indeed, that all along, the king's councillors, in Scotland, out-ran his wishes in the severities which they exercised towards the Covenanters. One thing is certain, that he was ready to lessen the power of episcopacy, and to confer a species of co-ordinate authority upon Presbyterianism: but the zealots of the Covenant would listen to no compromise. They loudly complained of the tyrannical power of the prelatical church, whilst they claimed the very same species of unlimited control for themselves. Nothing could be more inconsistent than this; and it certainly tended to lessen the sympathy which would otherwise have been felt for their wrongs and sufferings. The king, nevertheless, made another effort to conciliate them. He placed many of the most popular of the ejected Ministers in vacant parishes, without requiring any terms of submission to the episcopal church; and to the others, until they could obtain settlements, he granted an annual pension of £20—a sum, at that time, not inconsiderable. This conciliatory arrangement was met in a most hostile spirit, by the great body of the laity, who refused, under such circumstances, to attend upon the ministrations even of their own pastors, whom they nick-named “King’s Curates.” Many ministers, therefore, to allay the popular odium, gave up their parishes and annual salaries, and returned with redoubled energy to preaching in the fields and other public places, in ostentatious defiance of the civil authorities. A more stringent law was consequently enacted, to prevent these means of inflaming the multitude. The Conventicle Act imposed fine and imprisonment; but the new Act subjected all persons preaching in the fields, or attending upon such services, to utter confiscation of goods, or to death, at the discretion of the King’s Council. This iniquitous law naturally defeated its own object, by rousing the spirit and determination of the Covenanters themselves, and awakening the sympathies of many who otherwise disapproved of their stern and rigorous principles. The consequence was, that field preachings became universal in the south and west: the people assembled in vast numbers armed for self defence: the Ministers’ discourses became more and more inflammatory: and both the church and state were unceremoniously denounced. An attempt to disperse one of

those great assemblies, congregated upon Loudon-hill, led to the disastrous battle of Bothwell-Bridge, in the year 1679.

Captain Graham, better known by the name of Claverhouse, and afterwards created Viscount Dundee, was the officer who commanded the royal forces, on the occasion, and was repelled with the loss of thirty men. This temporary success animated the Covenanters; and in a few days they marched upon Glasgow, which they took after a smart engagement. There they displaced the episcopal clergy, and issued a proclamation, declaring that they fought against the king's supremacy, against popery and prelacy, and against a popish successor. Charles despatched the Duke of Monmouth with some English cavalry; and these being joined by the Scottish guards and militia, the Duke proceeded in quest of the Covenanters who, to the number of 8,000 men, had taken up a favourable position at Bothwell-Bridge, on the river Clyde, between Hamilton and Glasgow. None of the nobility, and almost none of the gentry had joined the Covenanters. Their clergy were, in point of fact, almost their only leaders; and, except in the single qualification of reasonable courage, no army could have been worse prepared to sustain the attack of regular troops. They wanted skill, discipline, arms, and ammunition; and the result was precisely what must have been expected; 700 were slain on the field of battle, or rather in the flight, and 1200 were taken prisoners. Of these last, 900 who promised to live peaceably were freely pardoned; 300 who declined pardon on this easy condition, were shipped for Barbadoes, but perished at sea; and only two of their ministers were executed.

After this melancholy slaughter, Claverhouse still smarting under the mortification of his unexpected repulse at Loudon-hill, scoured the country far and wide; and with a fury as unmanly as it was atrocious, he committed and encouraged crimes, in cold blood, the very recital of which compels us to shudder. Houses were burned over their inmates—maids and matrons brutally violated—infants raised alive into the air, writhing upon the soldiers' spears—and husbands and sons mutilated and butchered before the eyes of their wives and mothers! And all this, too, was done in the name of Religion and in a Protestant land, on the vain plea of promoting uniformity of faith!

Such atrocities, no doubt, crushed many a conscience, broke many a spirit, and drove many a false worshipper into the temples

of the living God ; and yet there were men so exalted in principle, so firm of purpose, so trustful in Providence, that, like the undaunted Paul, "none of those things moved them." Congregations no longer existed in the usual form ; but what were termed "Societies" were scattered over the country ; and to these, a few intrepid ministers still dispensed the bread of life. Occasionally too, in defiance of the sword and the gibbet, public meetings were solemnly held, in order to sustain their faith and fortitude, by renewing their Covenant vows. At Lanark, at Rutherglen, and at Sanguhar repeatedly, such illustrious assemblies were convened ; and as at Pentland-hill and Bothwell-bridge, brave men vainly endeavoured to sustain a righteous cause against unrighteous power, so at Airs-Moss and Drumclog, did other martyrs freely pour out their blood. The most eminent of these was the Rev. Richard Cameron, who fell on the field of Airs Moss, in the year 1680 ; and by whose name, (that of *Cameronians*) Covenanters are still generally called. A year later, the Rev. Donald Cargill sealed his testimony on the scaffold, at Edinburgh ; and in the year 1688, the Rev. James Renwick, the last, and perhaps the greatest of the Covenanted Martyrs, was executed at the Grass-Market, in the same city. That year happily ended the sanguinary, persecuting dynasty of the Stuarts ; for, although religious liberty was not fully established under William III. the sword of persecution was, at least, no longer stained with *blood*.

During the principal struggles and sufferings of the Scotch Covenanters, in the reigns of Charles II. and James II. the Irish Presbyterians enjoyed not only repose but favour. Charles, indeed, in the first year of his reign, re-established episcopacy, and strictly prohibited all religious worship, except in conformity with the Service Book of the church of England ; and Lord Montgomery of Ards, who had twice signed the Solemn League and Covenant, pledging him "to the extirpation of prelacy," prevailed upon the parliament to pass an edict for the public burning of that very Covenant, by the hands of the common hangman, in all the principal towns of Ireland ! Before this storm, the Presbyterian ministers very meekly bowed ; and contented themselves with teaching their people, from house to house. They also laid several memorials before the King, setting forth their attachment to the monarchy, and their courageous protest against Cromwell's usurpation. By degrees they resumed their public ministrations ; and, finally, through the

instrumentality of Sir Arthur Forbes, (afterwards created Viscount Granard,) they obtained an annual pension from the king of £1200—to be equally divided amongst them. Thus protected and favoured, they raked up no embers from the ashes of the Covenant, and manifested but little sympathy with their persecuted brethren in Scotland. On the contrary, so great was their dread of Covenanting principles, that about the year 1671, they suspended David Houston, one of their licentiates, for advocating the perpetuity of the Covenant. Mr. Houston appears to have been a young man of great energy and considerable talents; and although Dr. Reid disparagingly calls him “an indiscreet and turbulent licentiate,” and hints something evil in reference to his moral character, I believe that his only real crime consisted in his having adopted the views of the Scottish Covenanters, from Alexander Peden, one of their most intrepid and enthusiastic preachers. Those views he broached at Ballymoney, whilst supplying a vacancy; and he soon acquired remarkable popularity by preaching in private houses and in the fields. This gave great offence to the neighbouring ministers, whose congregations became distracted and excited—so that jealous of his popularity, or fearing that he might draw down upon them the displeasure of the government, his licence to preach was withdrawn by the presbytery of Route; and about the year 1673, he was invited over to Scotland, where he became a zealous preacher amongst “the Society people,” as the Covenanters were then called. The Revolution Settlement of William III., however, by making Presbyterianism the established religion of Scotland, almost extinguished the stricter views of the Covenanters in that country; and David Houston returned to Ireland, where a small place of worship was built for him at Armoy, between the Giants’ Causeway and Ballycastle. There, he officiated for about twelve years, amidst much love and esteem; and as often as impaired health permitted, he preached in various parts of the counties of Antrim, Down, and Derry, to small societies of rigid Presbyterians who participated in his views. He died about the year 1699, and his remains lie interred at Connor, in the county of Antrim. The Covenanters, justly I believe, still revere his memory as the founder of their peculiar sect, in this country; and there can be no doubt of his honest zeal and faithful labours.

I have already stated, that the establishment of Presbyterianism in Scotland, by William III. almost extinguished Covenanterism

in that country. Enjoying the parish churches, comfortable emoluments, and the free exercise of their peculiar faith and discipline, the Scotch were too wise to quarrel with the king because he had not subscribed the Covenant, and too prudent to risk the loss of the recognized and practical ascendancy of Presbyterianism, by absurdly attempting the extirpation of Prelacy in Scotland, which William had sworn to maintain in England. Almost all the ministers, therefore, and the great body of the people quietly entered the parish churches: although a few honest preachers and some of the laity still stood aloof from a church which they warmly denounced as *Erastian*, because it had been established by the authority of rulers who did not recognize the perpetual obligation of the national covenants. At the head of this strict and honest party was the Rev. John McMillan of Balmaghie, in the shire of Galloway, who enjoyed great reputation for his worth and talents, at the close of the seventeenth and commencement of the eighteenth century: His son John soon became an able co-adjutor, and laboured chiefly in Stirling and the neighbouring districts; but he, and other ministers also, occasionally visited Ireland up to the year 1760, and kept alive the spirit which David Houston had awakened. The Covenanting Societies of Scotland gradually assumed the stability of congregations; and John McMillan, grandson of him of Balmaghie, became their Professor of Divinity. In the years 1805—6, I often heard him preach in his little Kirk, at the Calton, Glasgow. He was then very old; but still an able, clear-headed man, and exceedingly eloquent in his own peculiar style. The first "*Testimony*" of the Scotch Covenanters as a distinct Church was adopted in the year 1761; and shortly afterwards, perhaps in the same year, a Mr. Cuthbertson from Scotland was ordained by Scotch ministers, at Vow, near Rasharkin, in the county of Antrim. The second minister was the Rev. Mathew Linn, a native of Larne, who was ordained in the year 1769. He resided in the vicinity of Newtonlimavady, and extended his labours through the county of Derry, and parts of Antrim and Donegall. The next regular minister was James Martin, settled at Kells-Water, near Ballymena, where a respectable Covenanting congregation still exists. In the year 1773, the Rev. Wm. Stavelly, from the neighbourhood of Ballymena, who had been educated in Scotland, was ordained by two Scotch ministers at Conlig, near Bangor. The field of his labours extended from Donaghadee in Down, to

Ballybay in the county of Monaghan. His zeal was untiring, his abilities were great; and his exertions laid the foundation of several congregations still in connexion with the Covenanting church. He finally settled at Kilraughts, (I believe,) and died in the year 1824, full of years and piety, and justly valued for his Christian sincerity and moral worth, by men of all denominations. His son, the Rev. John Stavelly, is still the respectable minister of Ballymoney, where the seed sown by David Houston was never entirely destroyed.

The first Covenanting Presbytery was established in the year 1784; and their highest church Judicatory assumed, early in this century, the name of "The Reformed Presbyterian Synod of Ireland." A few years since, after many warm debates, a disruption of this Body took place, on a question of discipline and the interpretation of certain principles of the early church; and there are now two Synods—the elder comprising about twenty-five congregations, and the younger about eight or ten. In my mind, the smaller body had the advantage, in giving a more liberal construction to certain rigorous principles adopted in exciting times, with regard to the power of the civil magistrate in religious concerns, and the penalties attachable to religious error. At the head of this body, stands the Rev. Dr. Paul, of Carrickfergus—a man of vigorous intellect, considerable erudition, stern doctrinal views, unbending integrity, and a truly tolerant spirit. In his conflicts with the majority of the old Synod, Dr. Paul was ably supported by Dr. Henry, of Newtonards, Dr. Alexander, of Belfast, and my much esteemed fellow-student of former years, Dr. Clarke Houston, of Cullybacky. In the older Synod also, there are many very able and respectable ministers; and I am bound to say of both parties, although their congregations are neither numerous nor affluent, that they stand at the head of the Irish Presbyterians in a proper understanding and due appreciation of their peculiar principles; whilst, in moral worth, they are unsurpassed by the members of any church in these lands.

I rejoice in this opportunity of bearing my humble testimony, to the Christian respectability of the sternest Calvinists in the world; for, although some of their ministers have assailed myself, and all of them bear a deadly hostility to my doctrinal opinions, I sincerely honour them for acting up to their own honest convictions, in the midst of many discouragements, and at the cost of great

pecuniary sacrifices. Their liberality in supporting their pastors, and their zeal in sustaining their cause, put to shame the niggardliness and lukewarmness of our wealthy, numerous, and patronized Presbyterian churches.

(To be continued.)

THOUGHTS

SUGGESTED IN RAMOAN BURYING GROUND.

Who asks for nobler grave than this, when life's brief day is past,
And, free from all its cares and fears, we sleep in peace at last?
Let others seek, in gilded tombs and stately vaults to lie,
Where falls no beam of golden light from yonder autumn sky.—

For me, it is enough, if here, when summer mornings shine,
The diamond dew-drops on the grass shall deck this grave of mine,
And if along these quiet slopes the wild flowers gaily spring,
And with the notes of minstrel birds these sweet-brier hedges ring.—

For me, it is enough, if here, I lay my weary head—
And pass from living hearts away, with the forgotten dead—
As fades the leaf, as flows the stream, as falls the ripened grain,
So would I, when my work is done, return to earth again.—

Fond heart, when all thy busy hopes are laid in silence here,
That sun will shine as bright and warm, yon throstle sing as clear,
As gaily will the boatman's song resound along the shore,
When sunset lights the pillar'd cliffs and caves of old Benmore.* G. H.

* Fairhead.

INTELLIGENCE.

BOSTON RELIGIOUS ANNIVERSARIES.

THE BOOK AND PAMPHLET SOCIETY

Held its Anniversary Meeting on Sunday evening, 23d May. Rev. Mr. Corder of Montreal read a hymn. Dr. Gannett offered the prayer. A discourse was delivered from Colossians iv. 16, by Rev. Henry W. Bellows of New York. Mr. B. spoke of the Bible as a collection of books and tracts; and showed how the need of the written word sprang up, and the success of the gospel depended upon it. Christianity had owed its uncorrupt preservation to the art of printing. He next traced out the separate offices of the written and spoken word. He argued that the time had not come—never would

come, when preaching could be dispensed with. The pulpit would always be necessary to make *known-truths felt*, to give, through the power of eloquence, expression to personal convictions and the feelings of the heart. He described what advantage the living voice had in certain respects over the printed page. There was no competition then between the pulpit and the press; but a division of labour; each having its own work. He then dwelt upon the necessity for the wide-spread circulation of books by our denomination. There never was a time when careful and discriminating statements of the evidences and simple doctrines of Christianity were more necessary. This was proved by the infidel and licentious tendency of the cheap litera-

ture of the day. He thought also that the strong action, at this time, of the spirit of philanthropy—running into ultraisms, was another reason, for recalling attention to the fundamental truths of the gospel. Here the preacher, with much force, pointed out the connexion between liberal Christians and the radicalism of the times. It had grown up with us—a necessary part of the contest for liberty. It was for us to Christianize the somewhat rampant spirit of humanity. The charge that our views are only negative—was next met and the originality, depth and positiveness of the great truths of pure Christianity, ably set forth. Mr. B. spoke of the fitness of our opinions for dissemination, through a religious literature, because they were calm appeals to the reason, and need not be stated, could not be, in technical language. He urged the duty of laymen to engage in the preparation and spread of works, containing liberal opinions in a distinctly religious form.

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Monday 24th.

THE MASSACHUSETTS BIBLE SOCIETY
Met at the Winter-street Church, at 4 P.
M. Selections from the scriptures were read by Dr. Sharp of Boston.

Rev. Dr. Pierce, of Brookline, President at the opening of the meeting said:

Through the smiles of a kind Providence, we are spared, my friends, to halloo by appropriate exercises this 38th Anniversary of the Bible Society of Massachusetts. As usual on such anniversaries we are called to sing both of mercy and of judgment. It is cause of devout thankfulness that of the 23 Executive officers of this society, not a death has occurred the past year. Two, however, of the 107 original subscribers to this society have since our last public meeting been summoned hence: Henry Chapman, Esq. whose zeal in the cause of humanity has been duly celebrated, and the Hon. Judge Davis, a name equally dear to virtue, to literature, to the legal profession, and to the best interests of his country.

Let us, my friends, not remit our exertions in the dissemination of the Holy scriptures, till the whole family shall have the means of reading in their own "tongues the wonderful words of God;" and thus agreeably to the obvious import of prophecy, "the earth shall be full of the knowledge of the Lord."

Dr. Parkman read the Annual Report—a very interesting document, which

we understand is to be printed.

After the Report, Rev. E. B. Hall, of Providence, R. I. rose and said:

The Report concludes with a subject, which is also pressed upon us by the circumstances in which we meet this year, and which lead me to offer the following resolution.

Resolved, That we value and would circulate the Bible for its influence in the cause of PEACE.

This is not the place to discuss the subject of Peace; but it is the place and the time to speak of the relation of the Bible to the subject, and our sense of its value and influence in that relation. And here it becomes us, first of all, to make a confession. The Bible has not had that influence on the cause of peace that we should have expected. It has not on any cause. This therefore is no objection. To question its design or spirit on this account, would be to doubt its character and purpose in regard to purity, charity, liberty, piety and even common honesty and veracity; which, indeed, in the high and large scripture sense, are not common. On no virtue, on no cause, has the Bible exerted the influence we might have expected. Why? Is there a man here or any where, will ascribe the defect to the Bible itself—to any thing it contains, or any thing it wants? No. Every one knows that the cause is in the heart of man. Define it as we may, in the origin or degree, we do know there is that in the heart, which sets itself against the best influences of religion. The Bible would turn us from all evil. And not least from the evil of war. Of this in itself I am not to speak. Of the present war, I cannot speak, if I would. I have no language, in which to express my sense of the needlessness, the folly, the cruelty, the dark iniquity of this war.

And now, sir, meeting as we do in the opening of our sacred week, and as a Bible Society, it is a clear duty to enter, first, our serious protest against war, and then to declare our sense of the value and influence of the Bible in this relation. Need I prove that relation, or its importance? As soon should I think of proving that the God of the Bible is a God of righteousness and love, or that Jesus Christ is the friend of men. Parts of the Bible, I know, are sometimes supposed to be *not* favourable to peace; and strange to say, some Christians stumble at this, and hesitate, in their testimony and efforts against war! I go not into

the question. But I do go, and hope this society always will go against the inference sometimes drawn. For be the fact, or our view of it what it may, one thing is perfectly clear and indisputable—that there is no sanction *now* for war, and not the shadow of pretence or apology for any one, under the Christian dispensation, to withhold his voice or effort in regard to this monstrous iniquity. The oldest word would seem to be enough.—It can never be an easy task, to reconcile with the work and duty of the soldier, such commandments as these: “Thou shalt have no other God before me:—Remember the Sabbath day to keep it holy: Thou shalt not steal: Thou shalt not kill.” Oh, it is worse than absurd, with such precepts, and then with the whole spirit and letter of the Gospel, to go forth to battle, or offer for it the slightest excuse, or withhold the loud testimony against it. It is infidel, to doubt, that the possession and diffusion of the word of God will work for peace. If it is the end of God, it is the power of God for good and not evil. As surely as the Christ whom it promises and gives, is the Son of God, the teacher of truth, the prince of peace, the light and Saviour of the world, so surely do we help to enlighten and save the world, and bring on the reign of truth and peace, when we give out this precious book, and scatter its leaves for the healing of the nations. The nations need it. Not one of them yet stands, or even allows it possible to stand, on the high ground of Christian law and love. Yet this is the ground we must take. We will take it.—We speak for the Bible. The Bible is our charter for life and liberty; the supreme law, the only indisputable authority. On this we stand. By this we work. To this will we look, and direct all to look, for the light that all need, for the strength by which, and by which alone, we can do all things, and for the wisdom that cometh from above—first pure, then peaceable, and full of good fruits.

Mr. Hall's resolution was seconded by Dr. Codman, of Dorchester.

The Rev. Dr. Carruthers, of Portland Me., offered the following resolution:

Resolved, That the adaptation of the Scriptures to the secular wants of men, as distinguished from those which are immediately religious, presents one of the strongest incentives for its extensive circulation.

Mr. Carruthers said the measure of

advantage which we derive from the Bible, should be the measure to indicate the disadvantages which those labour under who are destitute of this precious book. We are also dependent on the influence of the word of God. Even those who have never perused the Scriptures, are benefitted by them, for they live under laws and institutions founded on Bible principles. In conclusion, Mr. Carruthers inquired “if we abstract from our code of laws, and from our institutions of benevolence, those founded upon the Bible, what would be left?”

The Hon. Samuel Greenleaf, Professor of Law at Harvard University, seconded the resolution. In reply to the inquiry of the Rev. Mr. Carruthers, he observed that he could not say what would be left, but he could say that in the course of his professional studies, he had found that there was but a mere residuum of emptiness in those nations who had never received the Bible. The earliest codes of Hindostan, and other heathen nations of the East, are glaringly defective in the elements of happiness. In criminal matters, they look at the act itself, and not at the intention. For instance: whoever has been the immediate instrument of the death of another must die, no matter if the death was the result of the purest accident.

Among all the Pagan nations, the law of love is nowhere enjoined.—Their legislation is founded entirely on self. They have no hospitals nor other charitable institutions. He had recently read in a Bombay paper, a pressing call by a wealthy Hindoo merchant to the Hindoos, begging of them to come forward with their rupees and assist in founding a charitable institution, in order that it might no longer be a source of argument against their religion, that no charities or charitable institutions are enjoined. The heathen can yet hardly realize the benevolence inculcated by the Bible, which can induce missionaries to go thousands of miles from their own country, and endure every hardship, without wish or desire to obtain riches.

The condition of women is much lower among those who are destitute of laws founded on the Bible, than in Christian countries. In Hindostan, the digging up of a vegetable not wanted for immediate use, the killing of a cow, and the murder of a woman, are all crimes in the third degree, and are visited with a like punishment.—Neither does the law of the Gentoo recognize domestic happi-

ness as the foundation of all law.

It has been said, continued Mr. G., that the Pilgrims resolved to be governed by the Bible, until they could find something better. This is true to a certain extent. They did agree to be governed by the Bible, until they could frame laws which would suit their own particular circumstances. They did frame such laws, but they carried the Bible into all of them, as the foundation of the whole system. We are now reaping the results of their government derived from the teachings of the Bible.

In conclusion, Mr. G. said the time had come for renewed efforts on the part of this Society. It was desirable that the Bible should be put into the hands of the great body of emigrants, who flock to our shores, in order that they might understand the principles upon which our institutions are founded.

THE BOSTON PORT SOCIETY

Held its anniversary, in the Federal-street Church, on Monday evening. The attendance was good, but not as large as the interest of the occasion and importance of the subject deserved. Rev. E. B. Hall, of Providence, R. I. offered the prayer. The music was introduced at intervals by a select choir, unaccompanied by the organ, and occupying a front pew. The President, Albert Fearing, Esq. alluded to the propriety of putting this meeting among the anniversaries of the week. He then referred to the peculiar claims of seamen. The indebtedness of this city to the sailor for its wealth and means of doing good. He briefly showed that without the aid of mariners—civilization would go back—the invalid sigh in vain for the balmy airs of southern climes—the missionary be unable to carry abroad the Gospel, and two nations prevented the one from giving and the other from receiving Christian beneficence. He then referred in fitting terms to the presence of him who had been the agent of all New England, to carry food to those stricken by famine in Ireland. In obedience to the associations of the place, he spoke of Channing: and expressed the desire that his all-embracing spirit of humanity, might be in and bless this society. Mr. F. concluded by welcoming the members of the Boston Port Society, and their fellow labourers, the Ladies of the Seaman's Aid Society. (We take the rest of this report from the Mercantile Journal.)

Mr. Andrew, the Secretary of the So-

ciety, now read the report, a remarkably well written and interesting document, which embraced many matters connected with the cause of seamen, calculated to awaken a deep interest in behalf of this noble, but too much neglected class of men. He gave a short history of the Society, which was established in 1828—its object being to secure moral and religious instruction to the seamen of Boston and vicinity—and this object had never been lost sight of. Its labours had been directed to the preaching of the gospel to seamen in its purity and simplicity—*toleration* being a fundamental principle of action. The Boston Port Society was established by the merchants of Boston, to ameliorate the discomforts of seamen, and raise them from their destitute and degraded condition, and to place them within the pale of society from which they had previously been virtually excluded. For this purpose large sums had been contributed to build the Bethel Church and the Mariner's House. It was computed that the number of seamen was about 2,000,000; five hundred thousand of whom had attended the Bethel, since that church was established, where was found every Sunday assembled a numerous, but orderly and sedate assembly, who listened with deep interest to the exhortations of their excellent pastor. They were solemn and serious men, devout worshippers in their own church. The report also spoke of the good fortune of the society in securing for so many years the services of a pastor in Rev. E. T. Taylor, eminently zealous and successful in advancing the interests of the society. The report next spoke of the Mariners' House, a large and commodious building recently erected in North Square, for the special accommodation of seamen. Such an edifice became necessary. They could not be sufficiently accommodated without it. The people of Boston and vicinity were called upon, they cheerfully answered the demand, and generously contributed a sum sufficient to cause the object to be accomplished. The cost of the Mariners' House was 35,000 dollars, 21,000 of which was advanced by our citizens, and a debt of only 14,000 remains, which is secured by a mortgage on the property. The building is leased to the Seamen's Aid Society, for 15,000 dollars a year, and under the superintendence of Mr. Broadhead, who is remarkably well qualified for the business, is now in success-

ful operation. This house and the Bethel were peculiarly fortunate in their location, and doubtless instrumental in doing a vast deal of good to the seafaring community.

The meeting was also briefly addressed by Robert B. Forbes, Esq., whose recent mission to Ireland had been alluded to more than once in the course of the evening. He was succeeded by Father Taylor who spoke at some length, in that strain of eloquence and feeling characteristic of that true friend and adviser of seamen, which charms every hearer, and defies all the attempts of the reporter to do justice to his remarks.

The meeting was closed by singing, and a benediction by Rev. Mr. Hall.

COLLATION.

The Collation of the Unitarian laymen of Boston to the clergy of their denomination, took place in the Hall over the Depot of the Maine Railroad, on Tuesday, P. M.

The day was fine and the attendance large; nearly 1000 tickets being issued.

The company, after being seated, were welcomed heartily and warmly by Wm. D. Coolidge, Esq. Chairman of the Committee of Arrangements.

The blessing was asked by Rev. F. T. Gray, of Boston.

Thanks were returned by the Rev. J. I. T. Coolidge.

The Chairman, George S. Hillard, Esq. addressed the meeting at great length, and was followed by Dr. Pierce, Rev. Messrs. Sanger, Cordner, Farley, Fisher, Bellows, Waterston, Dr. Nichols, &c.

The Chairman read the address of the city of Cork to Capt. Forbes, of the Jamestown. The following sentiment was proposed:

"The Jamestown and her beneficent mission,—the eagle with the olive branch in its beak."

Capt. Forbes said, "I am rejoiced to have the high privilege of saying a few words to you on this occasion. I have been requested by the grateful people of Ireland, represented by all parties and sects, in numerous addresses, to convey to the people of Boston, of New England, of America, the heartfelt gratitude of the rich as well as the poor for the bounteous gifts pouring into that ill-fated isle from all parts of our country. You have relieved the *rich* as much as the poor, for however favoured the city of Cork and the landed proprietor, may be, their means are totally inadequate to meet the crisis now pending in Ireland.

In the city of Cork alone, on the 20th of April, there were no less than 20,000 paupers, and more were daily and hourly pouring in from the south and south west of the island, many falling from exhaustion by the way, and many dying daily in the streets; the workhouses, the poorhouses, the hospitals, and the jails are full to overflowing, and around their precincts crowds of spectrelike mortals pray for admittance. Coroners' inquests are no longer held in the city, the police is hardly sufficient to bury the dead and to remove the dying, and yet I am assured, the suffering and misery I witnessed at Cork, bore no comparison to that in the country, and especially in the mountainous districts where there are few gentry to relieve, and where the burthens on the clergy and the benevolent in general is altogether beyond their powers of endurance. Allow me to read to you some two or three letters, one from the Rev. George Sheehom, Roman Catholic clergyman, relating to the workhouse of Cork. Also a letter from the Rev. John Stewart, near Kinsale. Also a letter from the Rev. Mr. O'Sullivan, in the county of Kerry, in which he says one third part of the population has been destroyed!—Also a letter from the Earl of Mount Cashell. Only portions of these letters were read for want of time. These are only a small portion of the letters I received, both before leaving Ireland, and since my return to Boston, by the steamer, and they convey to you none of the revolting details of misery, verbally related to me, they convey to you no adequate idea of the gloom which hangs over the people of Ireland; but they do serve to convey to you the grateful feelings of a suffering people, and I should have considered my mission incomplete had I not accepted the invitation of friends to be with you on this occasion. I see before me the friends of humanity from all parts of the country, I see before me the representatives of true freedom, and I am happy to have the opportunity of saying for Ireland, you have only began the good work, much remains yet to be done, although New York has despatched *thirteen* vessels with free gifts, and Boston has despatched *three large vessels* and is about shipping in the Macedonian four thousand barrels of food, and has yet to send some *two thousand* barrels from here.—Your sympathy must not end there. Neither must it be exhausted by sending relief abroad. Crowds of immigrants are landing daily

on our shore, and we must reserve for them a part of our loaf.

I will not take up any more of your valuable time by reciting the events of our voyage, they will be a part of the history of our country, and I have promised to prepare a faithful narrative of the voyage of the *Jamestown*, and to give the proceeds of the sale to that excellent institution, the "*Boston Port Society*," and I call upon all now present to exert their influence to promote the sale and thus do their part towards cancelling the debt, of the Society, incurred for building the "*Sailor's Home*," in North Square.

I rejoice that it has been my great privilege to have been selected as the commander of the expedition so happily brought to a close. I rejoice that my first appearance, as a public man, was for a short period of 49 days, and I rejoice that by this one act I have done something to be remembered with honest pride by my children.

If, during a hasty sojourn among a people overflowing with gratitude to the people of America, I have omitted any part of my duty, or if I have given cause of offence to any party, any sect, or to any individual, I crave their and his indulgence.

"To err is human—to forgive divine."

AMERICAN UNITARIAN ASSOCIATION.

The public meeting of the American Unitarian Association, was held in the Federal Street Church, Tuesday, 7 1-2 P.M., Hon. Richd. Sullivan in the Chair. Prayer by Rev. Mr. Furness, of Philadelphia. The Annual Report was read by the General Secretary, Rev. Charles Briggs. The acceptance of the Report was moved by Dr. Nichols, of Portland, Me. He expressed his gratification at seeing so large an assembly of his brethren. He could not look around without deep emotion in consideration of the nature of their work. Here were collected men to whom was allotted one seventh part of the time, in which to address the community on subjects most important and most deeply interesting to society and to individuals. Here was the only class of men the whole object of whose duties was entirely of a moral and religious nature. And this meeting was one of peculiar importance, on account of the stand here taken in the ministry of religion. It was composed of those who aimed to preach the gospel of moral and religious freedom. He knew that

those who took such a stand were thought to be peculiarly exposed to error; yet he felt it to be the true ground, the only method by which to attain to the truth. Man in pursuit of truth demands freedom. Our motto should ever be, "think and let think." Providence has made a manifest arrangement that truth should be so presented to the human mind that every individual shall entertain his own views on all subjects; therefore here must be a *variety* of such views. This variety of thoughts and opinions was indeed but one form of the great principle of the sub-division of human labor. This principle must secure the same improvement and advancement in all moral and religious subjects, which it has already promoted in the various arts of life. There must ever be a variety of minds, thoughts, interests. Let all the different aspects of truth be fairly seen and presented. This liberty and variety should be recognized in every department of moral and religious instruction. Moral and religious progress has ever been visible in proportion to the freedom with which the human mind has acted on moral and religious subjects. He could assert that in no portion of the Christian world was moral and religious progress so apparent now, as in that portion which has asserted and maintained this freedom.

Dr. Nichols then spoke particularly of the progress made in this direction since the days of Buckminster, Thatcher, and others; of the numerous and beautiful expressions in support of this liberty from the very ranks which were then utterly opposed to the new freedom of thought. Such expressions as are now common with the Orthodox party would have surprised and delighted Buckminster could he have heard them in his day. What was then urged as the danger of each one's thinking for himself is now maintained on all sides as a fundamental principle. Progress indeed is written on the very face of our undertaking. He noticed the stand that had been taken by this body with reference to temperance slavery and war, especially the latter; and the general and *strong* moral sentiments,—so profound and deep rooted, with regard to the doctrine of international peace. He considered the great feeling of the community as essentially moral. He spoke strongly in favor of *movement*, and for strong and earnest action from the pulpit in favor of philanthropic reform. He thought comparatively little could be expected from legis-

lation and that the last place we should look to for strong moral and religious action was *government*. The last flight of Christianity would be from the high places of the earth. He would have the position of the Unitarian body, and their influence in this respect more thoroughly estimated. He longed to have individuals so impressed with the importance of their movement, that new and liberal appropriations should be made for it. The clergy should return to their posts with new interest and zeal. They had in their hands a great charge. They should recommend their movement by uniting with Christians of all denominations in the progressive work. Mind should act upon mind, the minds of the laity upon those of the clergy; the former should not neglect to enlighten the latter. With a proper spirit there would be no fear for the result.

Our friends everywhere should put on more power of action. There should be the greatest variety of views and of mind all working together. Their mission assumed a new importance every day. Let them go home to their pulpits and work in full assurance that the seed they were planting and tending would produce an abundant harvest; and that they should receive their reward in a better world.

The following resolutions were then presented, as offering topics for remarks, by Rev. Mr. Huntington, from the Executive Committee.

Resolved, That the position and principles of the Unitarian body should lead them to manifest an active interest in all the humane enterprises of the present day, which promise to remove the great evils under which mankind now suffer.

Resolved, That for the correction of many false tendencies which may be exhibited in the public measures and government policy of the nation, hostile to the establishment of freedom, righteousness and peace, and demoralizing to the community, we can look to no surer means, than the infusion of the elevated sentiments of the Christian faith into the minds and hearts of all public men, and the officers of the Republic.

Resolved, That one of the most effective methods of extending the knowledge and the spiritual influence of liberal Christianity, is by the distribution of the printed works of able Unitarian men, writers, scholars and preachers; that the state of the times, the reading habits of all classes of the people, the extensive diffusion of a corrupting literature, and

of an erroneous theology, lay an especial demand on the friends of truth, to give new prominence and importance to this instrumentality, in order to counteract the vitiating effects either of an unprincipled or a prejudiced press; while the multiplied facilities of communication, and the abundance of excellent tracts and volumes now in the possession of our body, as well as of living authors among us, afford the most favourable opportunity for its enlarged exercise throughout the country.

Resolved, that the wide limits and the ever-increasing population of the newly settled districts of our western country, as well as the active and zealous efforts of our fellow-citizens in the Old World, and especially in England and Ireland, furnish the most conclusive reasons for renewed exertions to bind together all liberal Christians, from East to West in an united brotherhood, and for the cultivation of a cordial, affectionate spirit between them.

Resolved, That the condition of our Treasury, and the unusual opportunities now offered for spreading liberal Christianity through our various agencies, require more strenuous endeavours on the part of Ministers and laymen to increase the funds, and the annual income of the association.

Resolved, That the foremost design and adaptation of the Unitarian faith, is to awaken and regenerate from sin the individual heart to form the individual character, to guide the individual life, and to educate religiously and morally a generation of wise, generous, devout, high-principled Christian men.

TESTIMONY AGAINST SLAVERY.

From the Boston Christian Register.

"The American Unitarian Association, at its meeting in this city, during Anniversary week, added to the faithful and explicit testimony already rendered by that denomination against Slavery, by adopting the following resolution:—'*Resolved*, that we believe Slaveholding to be in direct opposition to the law and will of God, entirely incompatible with the precepts and spirit of Christianity, and wholly at variance with a Christian profession.'

"The Unitarians, thanks to the good influence of the noble-hearted Dr. Channing, have, from the beginning, deserved the greatest credit for their consistent and manly ground in favour of religion, civilisation, and humanity against slavery."

The above is from the *New York Evangelist*, a paper which has taken a very decided stand against Slavery in all its forms. It has a vast circulation, and we cannot but hope that great good will result from the firm, consistent and Christian course which it is pursuing on this subject.

DEATH OF DR. PEABODY.

The Rev. Dr. William O. Peabody died on Friday night at his residence, at 20 minutes before 12. He was confined to his chamber but about nine days, though he had been decidedly declining for the last six months, till he was much emaciated and weakened. Yet during his time he had accomplished an incredible amount of mental labour. He was conscious till near the last, but too feeble to converse. We know of no man among us more universally loved and respected, nor one whose death would be more deeply felt and deplored by his family and numerous friends—the Church and Society of which he was the pastor, and the community among whom he has dwelt for the last 27 years. His writings in the *North American Review*, and other periodicals, comprise some of the most finished essays in the English language, elevated in their thoughts and truly elegant in their style. His poems have been read and admired for their elevation of sentiment and beauty of language, wherever the English tongue is spoken—and his well-known work, “*The Birds of Massachusetts*,” accomplished under the direction of the State Government, showed that he looked through nature up to nature’s God.—*Springfield Republican*.

Thirteenth Report of the Commissioners of National Education in Ireland.

The thirteenth report of the Commissioners, presented to both houses of parliament, on Monday night, has appeared in the *Freeman’s Journal*. It is addressed to his Excellency the Earl of Clarendon, and states the number of schools in operation, at the close of 1846, to be 3637, being an increase in the number, at the close of the preceding year, of 211 schools, that in the number of pupils being 3566. The number of schools struck off the roll during the year, was 85. There are, besides those above-mentioned, as many schools towards the erection of which the Commissioners have promised aid, as swell the number to 3,986. They are divided

as follows: Ulster, 1,601; Munster, 919; Leinster, 932; and Connaught, 534. Of the model establishments and their working, favourable mention is made. In reference to the salaries of teachers, the Commissioners say:—“Calculating the total number of teachers at only 4,000, the average amount of salary is £11 to each. We neither profess, nor are we authorized by the state, to make grants of salaries to teachers, except in aid of local contributions from the patrons of the schools, and from the parents of the children. The salaries supplied by us, are to be regarded as only supplementary to those local payments. We have, however, long felt that the rates of salaries heretofore paid by us, of which the minimum is only £8, and the maximum, except in a few cases, £20, ought, as soon as possible, to be augmented. There were, at the close of the year, in connexion with the Board, 99 workhouse schools, being an increase of 9, during the year. In reference to the district model schools, the report states:—“Six sites, however, have at length been selected; and we expect that the erection of district model schools will be commenced, during the present year, at the following places, viz. Coleraine, Ballymena, Newry, Bailborough, Clonmel, and Dunmanway.” The report sets forth the selection of some teachers for Sub-Inspectors, and of the appointment of four head Inspectors, one a member of the Established Church, one a Presbyterian, and two Roman Catholics. A summary of the whole expenditure of the establishment is annexed to the report.

THE REV. WILLIAM TURNER.—This venerable gentleman, now in the 86th year of his age, officiated once more, on Sunday week, in his old pulpit in Hanover-square chapel, Newcastle upon Tyne, which he first occupied in the year 1782! He used no spectacles, nor has his voice lost anything of its wonted force or fullness. We have before stated, we believe, that Mr. Turner is the son and grandson, father and grandfather, of a Non-conformist minister. His son, the Rev. W. Turner, of Halifax, and his grandson, the Rev. J. Robberds, of Toxteth-park, Liverpool, were present on the 17th ult., at the annual meeting of Presbyterians and Unitarians of Lancashire and Cheshire, in Preston.—*Gateshead Observer*.

EDINBURGH.—UNITARIAN SOCIAL
SOIRÉE.

On Thursday, May 20th, nearly a hundred members and friends of the Unitarian congregation in Edinburgh, assembled in the Calton Convening Rooms, for a social soiree, to cultivate friendly feelings, and to stir each other up into love and good works. Mr. Shaen occupied the chair, supported by Mr. C. Clarke, minister of the Glasgow Unitarian congregation.

SHEFTON MAILLET.

We had a very interesting visitor at our Chapel here last Sunday, and a large audience to listen to his testimony. About a year and a half ago, a Mr. W. G. Peace, came to this town one Saturday, with a friend on business, was detained over the Sunday, and on Sunday evening strolled into Cowl-Street Chapel supposing it to be an Independent place of worship. Mr. Solly happened that night to be delivering a lecture on the Deity of Christ, from John xiv. 28, "My Father is greater than I." Having been a member of a Wesleyan Church

for more than nine years, and a devout believer in their doctrines, as well as a zealous local preacher among them, he was at first much disturbed at the views he that night heard advocated. But loving truth better than sect or previous prejudice, he did not stifle the doubts and queries which the lecture forced upon his mind. On his return home he thought and read. He conversed a great deal with an intelligent Unitarian, with whom, fortunately, he was acquainted, and who lent him various works, among others Wilson's admirable illustrations of Unitarianism. The result was, that in the course of eight or 10 months he became a decided and conscientious Unitarian Christian. He procured a number of Tracts through Mr. Bishop, of Exeter, and set to work diligently to diffuse the truth which he felt to be such a blessing to himself. He soon found others of a like mind, and he says there are at least twenty now prepared to begin public worship on Unitarian principles as soon as a suitable room can be prepared.—*Inquirer*.

OBITUARY.

Died, of fever, at Mosley, on Friday, the 18th June, Elizabeth, wife of Edmund Grimshaw, Esq., J.P., in her 72nd year. A character like that of Mrs. Grimshaw ought not to pass away without some attempt being made to confirm the impression left upon the hearts of all who knew her, by the memory of her virtues.—She possessed many talents for usefulness; a sound and cultivated mind, gentle dispositions, refined tastes, and engaging manners; and she used them well; so that she enjoyed the esteem of many affectionate friends, not only in her native England, but in Ireland, which was her adopted country, and which she loved with a daughter's attachment. To the poor she was a thoughtful, judicious, and considerate friend. Much of her life was spent in devising and executing plans for their welfare; and with apparent reason it is supposed, that the fever which, in a few days, hurried her to the tomb, was caught in the course of her sympathizing exertions for their relief.—*Northern Whig*.

DIED, on Saturday, 26th June, at his house in Castle-Street, Mr. Thos. Cunningham, aged 67, whose retired and unobtrusive habits limited the knowledge of his character to a small circle, but in that circle of his relations and friends he was much and deservedly esteemed—he was at all times kind, considerate, and liberal. To his religious principles he was steadfast, and in his religious habits so regular, that being a worshipper in the First Presbyterian Congregation for about 50 years, he was seldom missed out of his seat except from sickness, or some as cogent reason.

On the 29th June, at her house, No. 8, Queen-Street, Ellen, youngest daughter of the late Rev. Wm. Montgomery of Ballyeaston.

On the 30th June, Eliza Jane, second daughter of Mr. John Bradley, Carson-town, near Saintfield.

NOTICE TO CORRESPONDENTS.

A Correspondent requests us to correct two mistakes that occur in the account of Mr. Dunbar's death, which appeared in our last Number.—Mr. Dunbar died on the 17th of April, and not in June, as might be inferred from the published obituary; and further on, the word "inestimable" occurs instead of "inscrutable."

We regret that the obituary notice of the late JOSEPH NELSON, Esq., Q. C., was not forwarded in time for insertion in the present number.

THE
IRISH UNITARIAN MAGAZINE.

No. IX.

SEPTEMBER, 1847.

VOL. II.

ANTI-SLAVERY MEETING AT BELFAST.

OUR readers are, no doubt, aware, that an important meeting was held in the meeting-house of the First Presbyterian Congregation, Belfast, on the 22d of July last, for the purpose of receiving a friendly communication addressed to the Unitarians of this country by their brethren in Boston, America. The letter was signed by the leading Unitarian ministers of that city, and conveyed an invitation to the brethren in Ireland, to send over representatives to their anniversary meetings which take place in the month of May, at Boston, promising a kind reception to such members of the church as might be chosen as its delegates, and expressing a strong desire for friendly intercourse with them. This interesting communication from our Transatlantic brethren has afforded the Unitarians of this country a favourable opportunity for expressing their sentiments on the subject of American slavery, and of urging on their friends in New England, and throughout the United States, generally, the necessity of farther and greater efforts for its abolition. Of this opportunity we would say, that *for so far*, they have properly availed themselves. Whilst they cordially reciprocate every Christian sentiment expressed in that letter, and whilst they state the high estimation in which the characters of the writers are held amongst us, as men and as fellow-labourers in the cause of truth, they neglect not, at the same time, to declare their own views on the Slavery Question, clearly and unequivocally. They have assumed, in their reply, a position of *firmness* and *moderation* in reference to this most important controversy, from which, we trust, they will not permit themselves to be removed. We rejoice to believe, that the lazy, apathetical advocates of Emancipation will find no sympathy among Irish Unitarians, and that whilst we

proceed temperately, we will also act with honesty and determination in the matter. The statements put forth at the meeting to which we refer give us ample promise of this. Dr. Montgomery, (whose admirable speech we regret we cannot publish more fully) in speaking of the sin and curse of slavery eloquently observes:—

“ There is something awful and deplorable in the reflection that human tyranny and avarice should have induced some men to use their fellow-creatures in this way, and regard them only in the light of slaves to their caprice, and ministers to their avarice. It was doubly frightful to contemplate that such a state of things could exist in a land, the first principle of whose boasted declaration was, ‘ that all men are born free and equal.’ ”

Again, the Rev. Doctor adopts the honest and intelligible principle of “ no union with slave-holders,” and expresses his sentiments in reference to this very important part of the question in the following significant language:—

“ On this point he thought they all could agree, that, as an Unitarian body, they should hold *no kind of religious intercourse with slave-holders, or with advocates of slavery*; and he, for one, would *refuse to sit in any Christian body, one of the vice-presidents of which was a holder of slaves.*”

The Rev. J. Scott Porter, who moved for a Committee, to prepare an address to the Brethren, in America, declared his belief, that the views taken by Dr. Montgomery on the subject of Negro Slavery, *were those of every member present.* Referring to the infamous fact, that, in not one of the Unitarian churches of America will a black man be permitted *to take a sitting or to enter a pew,* Mr. Porter said:—

“ Oh! there was something horrible in this, and he could not think, that, if attention were properly called to the subject, such an atrocious violation of right would be permitted to continue.—He must say, there was some pretext for the expression all violent as it was, that there was throughout the whole of the United States a *hatred to the coloured population,* when he reflected, that even by *those who professed to be the friends of the slave,* such a cruel exclusion was practised.”

This, however, after all, is one of the most *gentle* exclusions practised on the poor slave; and we submit, that when such is the spirit that animates churches professing to be Christian, the coloured people need not regret their being excluded. Indeed we suspect, that when we come to contemplate the sin of slavery, *as the religion of Jesus requires we should do,* even the most moderate friends of the slave will feel themselves *somewhat* moved, and the strong language employed by certain distinguished abolitionists will cease, more and more, to astound us. The acts and expressions of the abolitionist party have been often misunderstood, and, we

regret to say, not unfrequently misrepresented. One of their leading principles is, "No union with Slaveholders," by which, as we apprehend, they simply mean *no union with those who would make and hold our fellowmen as slaves, no participation in what all are ready to acknowledge as "the greatest robbery and the greatest wrong."** This principle does not, (as Dr. Beard, a distinguished minister of the Unitarian denomination, in England, has asserted,) "sunder from all kind offices, from all recognition even of a common religion and brotherhood, a man because he holds slaves." Not at all. The abolitionist acknowledges the slaveholder as his brother, entitled to his help and sympathy and prayers, in the ordeal through which he is soon destined to pass; but in the mean time, he refuses to participate in any respect with the slaveholder's wickedness and oppression. "There is no abolitionist in the land," says Mr. May, in the communication already referred to, "who would not as joyfully render every aid in his power to the slaveholder, trying to escape from his unhallowed position, as to the poor, trembling slave, hunted by the enemies of his soul, and begging for shelter and concealment. Judge, all honest and candid men, whether we are not right in endeavouring to clear ourselves from all participation in slavery, and to lead others to do the same. Trusting then in God, and in the might of his truth we hope to be faithful to the noble and eminently Christian principle—"No union with Slaveholders." It is time that this principle should be honestly adopted, and faithfully acted on, by the Unitarians of these lands. No consideration must induce us to shut our eyes against its importance. We may have, occasionally, to regret the use of violent and intemperate language on the part of some who advocate it, but, we must learn *to regret infinitely more* the fiendish and inhuman acts that are daily perpetrated, under this frightful system on our *helpless* fellow-creatures. Unless we enter on the work honestly and zealously, it would be better not to put our hands to the plough at all. However we may respect many who differ from us, for their other estimable qualities, and however we may sympathize with slaveholders *anxious to escape* from their lamentable position as such, let us, in the name of the God of justice and mercy labour without ceasing for the total overthrow of this gigantic iniquity.

* See a letter from the Rev. S. May, of Boston, in the *Inquirer* of the 24th July. *but, we must learn to regret infinitely more*

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(Continued from No. VIII. Vol. II. page 268.)

WHILST the Seceders and Covenanters were, by their energy and competition, stimulating the languid zeal and reviving the dying Calvinism of the General Synod of Ulster, a similar service was rendered to the Church of England, by the celebrated *John Wesley*. Born of a respectable family, at Epworth in Lincolnshire, in the year 1703, he evidenced superior talents, and became, at the age of twenty-five, a Fellow of Lincoln-College in the University of Oxford. There, amidst a general laxity of manners and morals, John Wesley and his brother Charles became remarkable for piety, as well as purity of conduct; and being joined by some young men of their own age, they commenced a strict and regular system of study and devotion. In consequence of pursuing this course, they were nick-named *Methodists*; but although the name was applied in scorn and ridicule, they adopted it with cheerfulness and made it respectable by their virtues. In the ardour of his zeal, John Wesley proceeded to America and attempted to convert the native tribes of Georgia; but finding the task hopeless, he returned to England and directed his attention, in conjunction with his brother, to the civilization and religious instruction of his own almost equally barbarous countrymen, the miners of Cornwall, and the colliers of the midland and northern counties. His labours in this good work were almost super-human. He preached, generally, four times, on every day of the week; and, in the various localities, he organized Societies or Classes over whom he placed Leaders. Out of these leaders he selected fluent speakers and zealous though uneducated men, whom he appointed visitors or local preachers; and from these again, he chose the most gifted, to labour in more extended spheres of usefulness. After thus providing for the support of his views, he gradually enlarged the field of his own operations; and, in the course of twenty-five years, there were few towns or villages of England in which he had not established Classes or Congregations. He then visited Scotland and Ireland, in both of which he collected some followers; and, at the period of his death, in the year 1791, his adherents were not less than 100,000.

Wesley was a man of sound understanding, considerable learning, varied attainments, and indomitable energy. He was also a man of unquestionable sincerity, great benevolence, and extraordi-

nary fluency of speech. Many who heard him preach have told me that his eloquence was truly captivating; although when denouncing Calvinism, or lashing the prevalent vices of the age, it sometimes degenerated into a coarseness approaching to vulgarity. On the whole, no man was better fitted for a Reformer. Able, earnest, indefatigable, honest, and humane, he poured the rays of Gospel light upon the dark places of society: he brought cleansing to the polluted abodes of vice: he sought out those whom the over-paid clergy of the state entirely neglected: and he shamed or frightened the ministers of all Churches into greater vigilance and activity. As a clergyman of the Established Church, he disavowed all hostility to its doctrines and ceremonies: he declared himself its auxiliary and not its enemy: and he strictly prohibited his followers from receiving either Baptism or the Lord's Supper from any person who had not been episcopally ordained. His converts, therefore, were chiefly from the Established Church, and the lowest classes of that church; but amongst these, his influence was eminently salutary, and is still largely felt. Being an Arminian in doctrine, and an Episcopalian in his views of church government, he made very few converts amongst the Presbyterians of Ireland and Scotland. In fact, both in his preaching and Writings, he denounced Calvinism with great talent and intense bitterness: and, yet, in our own times, we frequently find his professed followers—men who have solemnly avowed his *Arminian* Sermons to be their rule of doctrine—fraternizing with the sternest disciples of Calvin, in their common hatred of religious liberty! But this is not the only departure from the principles of their Founder, of which the Wesleyans have been guilty; for, with the exception of a very small body who have assumed the name of “Primitive Methodists,” they have organized themselves into a distinct Church, and receive all the ordinances of religion from their own Preachers. Of this innovation, I entirely approve, because they now constitute a numerous body of Dissenters, and unite with the other Sectarists in placing a salutary restraint upon the Established Church.

It may, perhaps, be inquired why, in a history of Presbyterianism, I have at all adverted to John Wesley and his followers? The reason is easily explained: Methodism was not without its influence on Presbyterianism. Its cheerful views of God's government and man's destiny contrasted favorably with the stern and dark dogmata of Calvinism; and led a great many Presbyterian Ministers openly to avow and preach the Arminian doctrines which

they had long entertained, in order to prevent their people from joining the ranks of the Methodists. The members of the Synod of Ulster were, in fact, "placed in a strait between two"—the new sects of Seceders and Covenanters holding out to their people, on the one hand, the venerable orthodoxy of Scotland, whilst the Methodists, on the other hand, were tempting them with the more generous doctrines of John Wesley.

On the whole, however, the tendency was towards progression and liberality, in religious concerns, from the year 1726 until the year 1776, when the breaking out of the American war entirely diverted the minds of men to political considerations. The noble and unexpected resistance of the American patriots caused almost the whole of the regular army to be draughted from Great Britain and Ireland; and after the surrender of General Burgoyne, at Saratoga, to the American Generals, Gates and Arnold, in the year 1777, France and Spain openly recognized the American people as their friends and allies. The two continental nations did not, indeed, at once declare war against England; but such declaration was daily expected; and the people of Belfast who remembered the descent of Thurot upon the coast of Antrim, eighteen years before, applied to the Irish Government for a force to defend the town, in the event of a sudden invasion. To this application, the Chief Secretary, Sir Richard Heron, candidly replied, that they must defend themselves, as the Government could afford them no assistance.

This reply caused the Volunteer Army of Ireland to start into existence, as if by the touch of a magic wand; and I feel that the following brief extracts, in relation to this noble band of patriots, taken from Hardy's *Life of Charlemont*, will not be unacceptable to my readers:—

"Belfast, Antrim, the adjacent counties, poured forth their armed citizens. The county of Armagh raised a body of men, at the head of whom Lord Charlemont placed himself. Every day beheld the institution expand; a noble ardour was almost every where diffused, and where it was not felt, was at least imitated. Several who had at first stood aloof, now became Volunteers from necessity, or from fashion. No landlord could meet his tenants, no member of Parliament his constituents, and no gentleman whatever the ladies, who was not willing to serve, and act with his armed countrymen. The spirit-stirring drum was heard through every province, not to 'fright the isle from its propriety,' but to animate its inhabitants to the most sacred of all duties—the defence of their liberties and their country. Those who were most attached to administration, fell into their ranks, as well as its opponents. In little more than a year their numbers amounted to forty-two thousand men. The Duke of Leinster, the Earl of Clanricarde, Lord Charlemont, not to mention other noblemen and gentlemen of the highest stations, commanded them in different districts."

"It was fortunate for Ireland, that there should have been at that time, a growth of men, capable of restraining popular excesses; to whose understanding the people wisely submitted themselves, and by whose prudence they triumphed. The union that subsisted between men of superior endowments, and those of home-spun integrity and good sense, was for the sole purposes of mutual triumph. Lord Charlemont, and the truly good and wise men who acted with him, took care to confine the public mind to two great principles—the defence of the empire, and the restoration of our constitution. In their steps to the latter, they were peculiarly cautious to limit the national claim to such a point only as Ireland herself could not divide upon. This was the grant of a free trade."

Previously to this period, the law compelled all Irish Exports to pass through Britain, at the cost of great delay, annoyance, and expense. The Session of the Irish Parliament of 1779, however, annulled that iniquitous law; and when the Resolution of the two Houses was carried up to the Lord Lieutenant, the streets were lined with Volunteers under the command of the Duke of Leinster. At night, Dublin was illuminated, universal satisfaction prevailed, and the glad tidings were carried by express to every corner of the land.

This, however, was but one step towards the establishment of national equality and independence. No Bill could be introduced into the Irish Parliament unless by the previous sanction of the British Ministry: and, in the year 1780, Mr. Henry Grattan moved his celebrated "Declaration of Rights," in a speech of unequalled power and eloquence. But in this attempt, as well as in one of a similar nature, in the following year, he was foiled by ministerial majorities. These circumstances created almost universal indignation, throughout the country, and led to the famous "Dungannon Convention," of whose origin, proceedings, and results, Hardy gives the following account:—

"It originated from the southern battalion of the first Ulster regiment, commanded by Lord Charlemont. The officers and delegates of that battalion, met on the 28th of December, 1781; when, having declared that they beheld with the utmost concern the little attention paid to the constitutional rights of Ireland, by the majority of those, whose duty it was to establish and preserve them, they invited every volunteer association throughout the province of Ulster, to send delegates to deliberate on the alarming situation of public affairs; and fixed on Friday, the 15th of February, 1782, for such assembly of delegates at Dungannon. On that very important day, the representatives of one hundred and forty-three corps of the Volunteers of Ulster met, as appointed. Colonel William Irvine took the chair. They were all persons of most respectable property; many possessed indeed very considerable estates. Their loyalty and patriotism were equally known and acknowledged. They entered into twenty resolutions, declaratory of their rights, the grievances of Ireland, and, at the same time, their exultation in the relaxation of the penal laws against the Roman Catholics. Their concluding address, memorable for its pointed brevity and spirit, is given here.

“ *To the Right Honourable and Honourable, the Minority in both Houses of Parliament.*

“ *MY LORDS AND GENTLEMEN,*

“ We thank you for your noble and spirited, though hitherto ineffectual efforts, in defence of the great constitutional rights of your country. Go on! The almost unanimous voice of the people is with you; and in a free country the voice of the people must prevail. We know our duty to our sovereign, and are loyal: We know our duty to ourselves, and are resolved to be free. We seek for our rights, and no more than our rights; and, in so just a pursuit, we should doubt the being of a Providence, if we doubted of success.”

“ In somewhat more than a month after this eventful transaction, the British ministry at last gave way. The Irish Parliament had been adjourned from the 14th of March to the 16th of April, 1782. The resolutions which Mr. Grattan moved on that day, were objected to at the Castle: not perhaps in substance, for the English ministry meant fairly, but some modifications were proposed, which, according to Lord Charlemont, would have diminished their weight and efficacy. In such a state of uncertainty were matters, that, when the house of Commons met, it was not known by Lord Charlemont, or his particular friends, whether the resolutions, or address, which Mr. Grattan intended to move, would be opposed, or not. He pre-faced his declaration of right, with a speech which breathed all his wonted ardour and fire of patriotism. Notwithstanding his exertions, he was as ill as possible; and, as Lord Charlemont often mentioned, if ever spirit could be said to act independent of body, it was on that occasion. He stated the three great causes of complaint on the part of Ireland; the declaratory statute of George the first, the perpetual mutiny bill, and the unconstitutional powers of the Irish Privy Council. The repeal of the two statutes, and the abolition of the most improper sway of the council, were, he said, the terms on which he would support Government. The address to his Majesty, stating the grievances of Ireland, and the declaration of right, were then moved by him, in answer to the King’s message to Parliament. The sense of the House appeared so unequivocal in favour of the address, that if administration had any intention, at the opening of the debate, to oppose it and the annexed resolutions, all such opposition was now relinquished. The address passed unanimously. The British Ministers acted with candour and magnanimity. The remedy to our political grievances was given precisely in that mode which we had ourselves prescribed. Mr. Fox moved the repeal of the obnoxious statute of George the first, in the House of Commons. ‘Never did a British Minister,’ said Mr. Grattan, ‘support such honourable claims with such constitutional arguments.’ Lord Shelbourne moved a similar resolution, and with great ability, in the House of Lords. The repeal was immediately adopted.—The joy of the nation was unbounded. Twenty thousand seamen were voted for his Majesty’s navy; and the volunteers cheerfully engaged to contribute their aid towards raising them. Fifty thousand pounds were unanimously voted to Mr. Grattan, and a day of general thanksgiving was appointed, to return thanks to Almighty God for that union, harmony, and cordial affection, which had been happily brought about between the two kingdoms.”

Another Convention of Volunteers, consisting of Delegates from 269 military companies, was held in Dungannon, September 8th, 1783, of which Mr. Hardy gives the following account:—

“Mr. James Stewart, member for the county of Tyrone, Lord Charlemont’s particular and valued friend, was called to the chair. Lord

Bristol, (Bishop of Derry) was also present. Many resolutions were entered into; but the principal one was, 'That a committee of five persons from each county be chosen by ballot, to represent this province (Ulster) in a grand national Convention, to be held at noon, in the Royal exchange of Dublin, on the 10th of November next, to which we trust each of the other provinces will send delegates to digest, and publish a plan of parliamentary reform, to pursue such measures as may appear to them most likely to render it effectual, to adjourn from time to time, and to convene provincial meetings, if found necessary.'

"An address to the volunteers of Munster, Connaught, and Leinster, accompanied this resolution, fraught with the loftiest sentiments in favour of liberty; alluding to the events of last year, merely as an incitement to go further, and pouring itself forth in that diffuse and impassioned eloquence, always imposing on men of warm tempers, on subjects with which they are little conversant, and exactly adapted to the ardent and precipitant master-spirits of that agitated period.

"The Convention met in Dublin, at the Royal Exchange, when, as preparatory to every thing else, they chose Lord Charlemont as their President. The delegates being very numerous, the place of meeting was altered from the Exchange, the rooms of which were too small, to the Rotunda, in Rutland-square. Lord Charlemont, as President, led the way, accompanied by a squadron of horse; then followed the delegates, who walked two and two, and formed a procession altogether as novel as imposing.

"The Convention now sat in form, and presented, according to Lord Charlemont, 'a numerous, and truly respectable body of gentlemen. For, though some of a lower class had been delegated, by far the majority were men of rank and fortune, and many of them Members of Parliament, Lords, and Commoners; a circumstance which may be in some degree attributed to my endeavours.'

"After three weeks sitting, the labours of the Convention seemed to draw towards an end, when to the astonishment of Lord Charlemont, Flood arose in the Convention, about four o'clock on the afternoon of Saturday, November 29th, and proposed that he, accompanied by such Members of Parliament, as were then present, should immediately go down to the House of Commons, and move for leave to bring in a bill, exactly correspondent in every respect, to the plan of reform which he had submitted to, and was approved of by, the Convention. To this proposition he added another, 'That the Convention should not adjourn till the fate of his motion was ascertained.' Both motions were acceded to.

"Parliament now became the theatre of popular exertion. Whoever was present in the House of Commons on the night of the 29th of November, 1783, cannot easily forget what passed there. I do not use any disproportionate language, when I say, that the scene was almost terrific. Several of the minority, and all the delegates, who had come from the Convention, were in uniforms, and bore the aspect of stern hostility. On the other hand, administration being supported on this occasion by many independent gentlemen, and having at their head very able men, such as Mr. Yelverton, and Mr. Daly, presented a body of strength not always seen in the ministerial ranks, looked defiance at their opponents, and indeed seemed almost unassailable. The tempest, (for towards morning *debate* there was almost none) at last ceased; the question was put, and carried, of course, in favour of government, their numbers being 159, those of the opposition 77. This was followed, and wisely too, by a resolution, 'declaratory of the fixed determination of the House to maintain its privileges and just rights against any incroachments whatever; and that it was then indispensably necessary to make such a declaration.'

To this Declaration of the House of Commons, the Convention replied, on the eve of its dissolution, by an Address to the King, which concluded as follows :

“We implore your Majesty, that our humble wish to have certain manifest perversions of the Parliamentary Representation of this Kingdom remedied by the Legislature in some reasonable degree, may not be imputed to any spirit of innovation in us, but to a sober and laudable desire to uphold the Constitution, to confirm the satisfaction of our fellow subjects, and to perpetuate the cordial union of both kingdoms.”

Of the calling of this Convention, Lord Charlemont had never approved, and in attempting to regulate its proceedings by prudent counsels, he lost much popularity. On the other hand, by advocating Reform, he gave offence to the Government : and thus, like other men too wise and honest to be the instruments of factions, he lost friends by maintaining principle. His memory, however, is embalmed in the grateful recollections of Ireland ; and his name has lost none of its lustre in the possession of his son, the enlightened patriot and excellent man who now so worthily inherits it.

I have briefly adverted to the era of the Volunteers, which is admitted to be almost the only bright spot upon the page of Ireland's history, in order to point out the large space occupied in that illustrious Congregation of patriots, by the Presbyterians of Ulster. From its very nature—from its popular and representative constitution — Presbyterianism is the friend of liberty. Too often, indeed, in modern times, we see it disgraced, by men who bear its name leaguely themselves with the advocates of intolerance and oppression ; but this arises from their practical desertion of the principles which they profess to hold. Until within the last twenty years, Presbyterianism was uniformly identified with the cause of civil and religious liberty, in every land ; and three-fourths of the Ulster Volunteers were of its communion. Several of our nobility, and most of our leading gentry, merchants, and farmers were then Presbyterians ; for very few, indeed, at that period, had been drawn into the vortex of the Established Church. The ranks of the Volunteers were therefore crowded by our sturdy patriots ; and many of our Ministers were placed at the head of Companies or Divisions. The late Rev. Samuel Barber, of Rathfriland, held the office of Colonel, and took an active share in all the proceedings of the three great Conventions. His appointment to so prominent a situation originated thus : Lord Glyrawley had raised the Rathfriland Corps and supplied them with Arms at his own cost. He seemed to think, therefore, that they owed him an unhesitating obedience in all things.

But this did not accord with their Presbyterian stiff-neckedness; and he accordingly disarmed them on account of some opposition to his lordly will. This insult was resented by all the Volunteer Corps in the district: Lord Glyrawley was deposed from the Coloneley, and Mr. Barber appointed in his place: and the Belfast district sent an immediate supply of Arms to their brethren in Rathfriland.

The individual delegated to convey those Arms was the late Rev. Dr. Bruce, then Minister of Lisburn, who had declined to accept any station higher than that of a private in the ranks of his compatriots. Even then, however, at the early age of twenty-three years, he manifested singular prudence and ability, and was appointed to represent the county of the town of Carrickfergus, in the great Dublin Convention, of 1783. In the proceedings of that meeting he took an active part—advocating, generally, the judicious and moderate views of Lord Charlemont. He died in the year 1841, and was the last survivor of the illustrious men there assembled, including the names of Charlemont, Sharman, Flood, Grattan, Stewart, and a host of others, which will be remembered with veneration whilst history endures.

The late Rev. Dr. Black, then of Dromore, and subsequently of Derry, was a Captain of Volunteers, and a most distinguished orator in the second Dungannon Convention. He preached, in his uniform, a most spirit-stirring sermon, with a drum for his reading-desk; and obtained a unanimous call from the congregation of Derry, in consequence of his great talents and enthusiastic love of country. Unhappily, however, he deserted his principles through a selfish ambition, became a political persecutor of his brethren, exercised for many years an unseemly tyranny in his church, survived his early and merited fame, and died by his own hand, in the year 1818. He was a man of great ability, extraordinary address, and some amiable qualities; but, he wanted political integrity, coveted the possession of uncontrollable power, and lost his influence by the constant exhibition of a haughty and selfish disposition.

Far different was the Rev. Robert Jackson, one of my own predecessors in Dunmurry, and Captain of the volunteer company of this district. His earthly career was very short; but he is still affectionately remembered here, by some old persons, as a truly amiable and excellent man—"one that feared God and eschewed evil."

I could readily multiply the names and offices of distinguished Presbyterian Volunteers, both ministers and laymen; but this would

be, in fact, to make a catalogue of the principal inhabitants of Ulster, at a period when the name of Presbyterian was synonymous with that of patriot; and when none had yet ventured to desecrate the honorable appellation by associating it with hostility to popular rights and religious freedom.

That such spirit-stirring times and circumstances exercised an indirect influence upon the doctrines of the Presbyterian Church, may readily be conceived. Prescription and authority had lost much of their hold upon the public mind, in all things: men had begun to think and act for themselves; and Presbyterian ministers were every-where leaders or directors of the movement. The principles of civil and religious liberty, besides, are inseparably united: for no nation politically free has ever long remained religiously enthralled. Unitarianism, therefore, and its kindred doctrines, made considerable, though silent progress, during the palmy days of the Irish Volunteers: subscription to the Westminster Confession fell into more and more disuse: and even where it was continued, it was rather nominal than real.

A remarkable instance of the progress of public enlightenment occurred about this time, in the congregation of Grey-Abbey, which had presented a unanimous Call to Samuel Martin Stephenson, a probationer connected with the Presbytery of Templepatrick. The congregation was under the care of the Presbytery of Bangor; and Mr. Stephenson was informed that previously to his ordination, he must subscribe the Confession. With this requisition, he refused to comply, and assigned his reasons in a printed Statement, for the satisfaction of his people. His explanations happily secured their entire concurrence; and he resolved to seek ordination from the Presbytery of Antrim, in the event of the Presbytery of Bangor persisting in their refusal. This determination brought the affair to a crisis; and, at length, a majority of the Presbytery proceeded to ordain. Against this proceeding, the minority protested, and appealed to the General Synod who sustained the ordination; but the subscribing portion of the Bangor Presbytery withdrew from the majority, and formed the Presbytery of Belfast, which continues, until this day, to be one of the most intolerant religious bodies on the face of the earth. The Presbytery of Bangor never required, afterwards, even the form of a nominal subscription; and their views of civil and religious liberty were so decided and generous, that, on presenting a petition from them in favor of Parliamentary Reform and Catholic Emancipation, in the year 1783, Henry Grattan

declared that "the milk of human kindness flowed in their veins."

The Grey-Abbey controversy produced a multitude of pamphlets, which materially tended to advance the cause of free inquiry, all over Ulster. Mr. Stephenson, though according to his own account any thing but eloquent, so far secured the affection of his people by his sound sense and ministerial attention, that they allowed him to attend the Medical Classes in Glasgow College, for two Sessions, in order to complete the course which he had commenced during the time of his theological studies. Having obtained the degree of Doctor of Medicine, he gratuitously attended his own people and several others, for some years: but, eventually, he entirely relinquished the ministry, and settled in Belfast as a medical practitioner. For upwards of forty years, the name of "S. M. Stephenson, M.D." was conspicuous on the lists of every literary and charitable Institution. As a Physician, he stood pre-eminent for his treatment of Fevers; and, I believe that, under God, I owe my own life to his great skill and unwearied attention, as well as that of a most valued relative whose case was, by all others, deemed hopeless, but who yet happily survives, at the end of thirty-five years, a source of blessedness and an object of affection to all who enjoy the privilege of her acquaintance. For thirty years, Dr. Stephenson maintained no unequal rivalry with the late able and amiable Dr. McDonnell, of Belfast; and stood second only to my most generous benefactor, Dr. James Forsythe, who now in his *ninety-first-year*, still retains his bodily senses and extraordinary mental powers almost entirely unimpaired; and who, after providing munificently for all his immediate kindred, is honorably spending the sunny evening of a useful life, in largely contributing from his ample stores to the comfort and independence of others, who feel themselves as much honored by his approbation as they are grateful for his bounty.

Although retired from the ministry, Dr. Stephenson continued to take a deep interest in the progress of religious truth, sometimes wrote Sermons, often attended meetings of Presbytery; and, as a substantial compliment to his early profession, he generously attended the families of Presbyterian Ministers, without, in any one case, as I have been credibly informed, accepting a fee, in the course of forty years! Ministers, indeed, were not, in this respect, the only objects of his kindness; for I have known him to refuse remuneration in other cases, for long and painful attendance, in consideration of the restricted means of those whom he had so largely served. In this, I have reason to believe, he only acted in accordance with

the common practice of the liberal Profession of which he was so great an ornament—a profession more exposed to danger, anxiety, and fatigue, than any other, and at the same time far worse remunerated.

Dr. Stephenson possessed great natural abilities, which he had sedulously cultivated. He was a good historian, a considerable natural philosopher, no mean antiquarian, and an excellent man. He was fond of the society of the young, whom he endeavoured always to draw out and to improve; and whom he delighted with his quaint humour and judicious observations. He was singular in many respects; and in none more so than in this—that he was always more courteous and attentive to the unfortunate than to the prosperous; and to require his aid was to secure his interest. To his kind recommendation, I was indebted, I believe, for my settlement in my present congregation—a settlement so interesting to myself, and which has probably given a colouring to many important events in the religious history of the last twenty years, owing to my local situation, and the exciting scenes amidst which I have lived. My venerated friend descended to the grave “like as a shock of corn cometh in, in its season, fully ripe.” On such a grave, it would be unsuitable to shed a tear; but, I am sure, I shall be pardoned for having scattered upon it a few simple flowers, with a grateful hand.

That the events which I have so briefly detailed were gradually sapping the foundations of Calvinism is evident from a Resolution of a General Synod held at Dungannon, in the year 1784. The great majority of the Presbyteries had neglected to state, that their candidates for License and Ordination had subscribed the Westminster Confession. The cause of this omission was soon discovered—no subscription had been required. Of this neglect, the Seceders had been taking great advantage; and some cautious men, desirous to allay the ferment, proposed this Resolution—“That subscription to the Westminster Confession shall continue in *full force*.” This motion was carried, through the acquiescence of fear, and with a view to throw dust into the eyes of the people, rather than from any conviction that it was right in itself, or from any expectation that it would be acted upon. Hollow as it was, however, it did not long retain its place; for, in the very same town, at the annual meeting of 1785, the words “*full force*” were removed, and the words “*usual force*” substituted in their room—“subscription to the Westminster Confession shall continue in its *usual force*”!

And what was that? Why, practically, no force at all: and, in a few years afterwards, only *four* Presbyteries out of *fourteen* kept up even a nominal subscription—the other *ten* openly and manfully laying aside a mere deceptive formulary.

In the promotion of these liberal views, the Rev. Samuel Barber, of Rathfriland, already mentioned, the Rev. Moses Nelson, of Redemon, the Rev. Dr. Black, of Derry, the Rev. Wm. Steele Dickson, of Portaferry, and the Rev. Dr. Campbell, of Armagh, took a leading share. Mr. Barber, in particular, was the head and front of “the movement party”. He was a man well fitted for the office of a Leader, possessing a singularly vigorous mind, a cultivated taste, a ready wit, a fluent elocution, a firm purpose, an unsullied character, and a most courteous demeanour. In the year 1787, Dr. Woodward, Bishop of Cloyne, in one of his controversies with the celebrated Father O’Leary, of Cork, attacked the Presbyterians as well as the Roman Catholics. To this unprovoked assault, an able and triumphant reply was published by Mr. Barber. Two ministers of the Establishment came to the aid of the Bishop; but these also, Mr. Barber completely demolished by a few strokes of his vigorous pen; and, thenceforward, he took his place amongst the tersest and most accomplished writers of the day. His excellent daughters, Mrs. John Galt Smith and Miss Barber, obligingly supplied me, a short time since, with four Volumes of Pamphlets relating to the stirring events of those interesting times; and I only regret that, as a writer of mere “*Outlines*,” I cannot avail myself of their contents, by making several extracts. They admirably served their purpose, however, at the time; and no Bishop has since ventured to assail Presbyterians.

I feel some pride in stating, that all the eminent ministers to whom I have referred as connected with the Volunteer Associations and the progress of religious liberty, were Unitarians. Twenty-five years later, when I, myself, entered the General Synod, all the leading members, except two or three, entertained the same religious sentiments; and so long as they retained the ascendant, Presbyterianism continued to be identified with the glorious cause of civil liberty and Christian toleration.

(*To be continued.*)

NOTICES OF BOOKS.

Sermons, by the late Rev. Henry Acton, of Exeter, with a Memoir of his Life. Edited by the Rev. William James, and the Rev. J. Reynell Wreford, F.S.A. London: Chapman, Brothers, 121, Newgate-street, 1847.

THE author of these Sermons was an able, faithful, and distinguished minister of the Unitarian Church, in England. He was born at Lewes, at the edge of the South Downs, in the county of Sussex, on the 10th of March, 1797. At a very early period his love of Books and desire for information, were remarkable. When he was about sixteen years of age, he was apprenticed to a printer, in his native town, and his situation was favourable to the indulgence of his literary tastes. He became an active and leading member of a small Literary Society which was formed in the town of Lewes about this time, and which was the origin of the Mechanics' Institution now existing there, and supposed to be one of the best conducted in England. Mr. Acton's parents were members of the Established Church, and he, as a matter of course, was brought up in the belief of her doctrines.—But he felt the necessity of inquiring for clearer and more intelligible views of religious truth than were to be found in the Creeds and Standards of the State Church, and was thus induced, occasionally, to visit the Unitarian Baptist Chapel at Lewes. He soon became an ardent defender and advocate of Unitarianism, and his capacity for public usefulness having become apparent, he was induced by the urgent wish of influential friends to devote himself to the Christian Ministry. In the year 1818, he placed himself under the care of the Rev. Dr. Morell, who conducted a flourishing school in the neighbourhood of Brighton. Mr. Acton remained in Dr. Morell's establishment for the space of three years, and devoted himself to the necessary course of study with great diligence and success. During this time he preached, occasionally, at Ditchling and Southover, delivering his sermons, even then, without notes, and giving promise, thus early, of that pre-eminence which he afterwards attained as an extempore speaker.

In the year 1821, he became the Minister of the Presbyterian Congregation of *Walthamstow*. In a letter to the Rev. J. R. Wreford, dated Nov. 1820, Mr. Acton thus refers to his settlement in that place:—"When I consider the train of worthies who have occupied that pulpit,—when I consider that I have to succeed to the profound learning of Hugh Farmer,—to the deep-toned and pathetic eloquence of Fawcett,—to the masterly and vigorous intellect of Radcliffe,—to the perfect taste and high attainments of Mr. (now Dr.) Hutton,—to the elegant simplicity and metaphysical acumen of our friend Mr. Cogan, I know not whether I feel most elated with my good fortune, or diffident from the unequal manner in which my humble abilities will meet it."

In the year 1823, he succeeded the Rev. William Hincks, as one of the ministers of George's Meeting, Exeter, and as co-pastor with the Rev. James

Manning. He had been preceded in the charge of this Congregation by such men as Pierce, and Towgood, and Kenrick, and Carpenter, and his character and talents were such as to adorn even this honourable position. His pulpit services soon excited a deep interest, which was not confined to the members of his own worshipping society, but extended to many others of different religious sentiments,—and in the Memoir prefixed to his Sermons, it is stated, that ministers of the Established Church frequently attended his Sunday Evening Lectures.

In 1830, Mr. Acton published Six Lectures on the dignity, office, and work of the Saviour. These Lectures soon reached a second edition, and are eminently fitted to advance the interests of Gospel Truth. In 1833, he became editor of a religious periodical called “The Gospel Advocate,” which was discontinued for want of sufficient support, on the completion of the fourth volume. It was in the pages of this work that he first published his powerful examination of the Bishop of Exeter’s Charge to his Clergy on the subject of Tithes, Church Reform, and Unitarianism.

In 1835, the Rev. D. Bagot, of controversial notoriety, visited Exeter, and in the course of a series of Lectures, on the Proper Deity of Christ, assailed the principles held by Unitarians, and called upon the Unitarian Ministers of the city to reply to his arguments, “*if they were able.*” Fortunately, Mr. Acton was present, and readily accepted the challenge. “I felt,” said he, in referring to it, “that it was due to myself, due to my respected congregation, and above all, due to the sacred value and importance of the principles in which I rejoice, that relying on the support and blessing of God, I should undertake the defence of those doctrines which I believe to be the pure truths of the Gospel.” And those doctrines had in him an advocate, in some measure worthy of their purity and worth,—and admirably did he perform his duty,—and powerfully did his pulpit efforts on that exciting occasion, *tell* in the cause of religious liberty and truth! The writer of the “memoir” informs us that the lectures delivered by Mr. Acton, in reply to Mr. Bagot, “were heard with intense interest by immense congregations, comprising persons of all denominations, and universal admiration was called forth by the talents and resources which they displayed.”

In another course of lectures which were published by the request of his congregation, Mr. Acton powerfully influenced the public mind on the subject of Apostolical Succession, and exposed, with unsparing hand, the pretensions of the Church of England Clergy to be regarded *as the only authorized dispensers of the bread of life*. Indeed, he was always ready to lend his powerful aid to assist in any great movement to promote the welfare of his fellow-men.—“And scarcely any meeting of importance,” says his biographer, “has been held in Exeter during the last twenty years, for the promotion of knowledge and liberty, at which he has not been present and taken a prominent part.” But his useful and honourable life was rapidly drawing to a close. On the 16th of August, 1843, he had a severe attack of paralysis, and on the 22d of the same month he died, calmly anticipating the enjoyment of that *rest* that remaineth for the people of God.

Mr. Acton is fortunate in his biographer. The Rev. William James has carefully performed the melancholy, and yet pleasing task, of recording his friend’s labours and virtues. Assisted by the Rev. J. R. Wreford, he has made a most excellent and judicious selection from Mr. Acton’s manuscripts, consisting of fourteen Discourses on some very interesting and instructive subjects. We regret we cannot give extracts from these Sermons, and we recommend our readers to procure copies of the work, which we venture to say, will prove no common addition to their knowledge of true religion.

INTELLIGENCE.

DR. PARKMAN AND SLAVERY.

We cannot express the regret with which we have read the following extract in reference to Dr. Parkman, from a letter addressed to the Rev. George Armstrong, of Bristol, by the Rev. Samuel May, of Boston, United States. Mr. May is an exemplary and devoted Minister of the Unitarian denomination; and on the Slavery question, his opinions coincided with those advocated by such distinguished Abolitionists as Dr. Channing, W. L. Garrison, Wendell Phillips, Dr. Follen, Lucretia Mott, &c. We wait, with great anxiety, to see whether the accusations here put forward against Dr. Parkman can be satisfactorily met:

"I dare say, my dear Sir, that you have had other letters, from American sources, giving you information of the position and progress of things here touching the Slavery question. But I presume that it was to recent letters of my own that you referred, in some remarks which you made at the meeting of the British and Foreign Unitarian Association. If so, I wish you had expressly so declared, when your authority for certain statements was called for. I never have written, please God I never will write, one word on this subject of slavery which I do not believe to be the honest truth, nor one which I will shrink from defending anywhere. The charge against Dr. Parkman of being in a pro-slavery position I did make, though I certainly had no wish or intent to become, unnecessarily, his public accuser. But by that declaration I am ready to abide, and stand ready to produce the proof thereof. Dr. Parkman has signalized himself here by a steady, unrelenting opposition to *every kind and description of effort against slavery*. I appeal to the whole community of Boston, and American Unitarians generally, if this is not so. As to the assertion that it is on account of the "intemperate language used by the Abolitionists," that Dr. Parkman is "not an Abolitionist," the rev. gentleman who made it is mistaken; it is not true, though doubtless believed by him to be true. Dr. Parkman regarded the anti-slavery efforts of Dr. Channing and of Dr. Follen with no sympathy whatever, but the contrary. I have heard him speak disparagingly of the anti-slavery labours of Dr. Channing. He declared

that Dr. Channing had much diminished his influence, and that of his other writings thereby; and that his abolitionism was a weakness. Was it Dr. C's 'intemperate language' that repelled him? When, a year ago, an effort was made to induce the American Unitarian Association to reply to a letter from Ireland, addressed to American Unitarians generally, Dr. Parkman declared, (without any concealment) that *no letter on slavery* should ever go forth from the American Unitarian Association.—Was it the 'intemperate language' he feared? A few years ago, the captain of a New Bedford vessel, on a passage home from one of the ports of Virginia, discovered that he had a fugitive slave on board. The poor slave yearning for that freedom which he felt God meant he should enjoy, took this method to escape from the iron bondage which was alike cruel to body and to soul; he secreted himself in the hold of the ship. There he was found. The heartless, selfish captain put back his vessel, and, deaf to all the remonstrances and supplications of the slave, carried him again to chains and slavery, and to the 'tender mercies' of an exasperated master. And of this act Dr. Parkman distinctly, and without qualification, approved; had the captain not done so, said he, he would have disobeyed the express stipulations of the national compact! Thus a professed minister of the Gospel teaches that the unrighteous laws of man are to be obeyed before the everlasting laws of God. The 'intemperate language' of the Abolitionists, forsooth, is unpardonable in his eyes; but the inhuman, pitiless, hard-hearted acts of a minion of slavery find no indignant rebuke from him! God judge between him and the abolitionists!"

THE REMONSTRANT SYNOD OF ULSTER.

This Rev. body met on Tuesday the 20th of July, in the York-Street Unitarian Meeting-house.

The Rev. Henry Alexander, the Moderator, opened the proceedings, by preaching a suitable discourse, after which the Synod was constituted by prayer.

The roll having been called, the Synod unanimously chose the Rev. John Montgomery, as their Moderator for the current year.

The Rev. Fletcher Blakely, on the motion of Dr. Montgomery, was continued Clerk to the Synod.

Four or five clergymen, from other Dissenting Churches, being present, were requested to sit and deliberate as constituent members of the Synod, after which it was resolved that the next meeting of Synod should be held in Belfast, at the same time and place next year.

The clerk then proceeded to read the minutes of the annual meeting of 1846. In connexion with that portion of the minutes which stated that, in consequence of the expenses incurred by the Synod in the matter of the Dissenters' Chapels Bill, the Home Mission Committee had not deemed it expedient to take up any congregational collections during the past year.

The Rev. W. H. Doherty remarked that he had the statement of accounts in reference to this mission, and the fund for defraying the incidental expenses of the Synod to submit, after some time, but owing to the very great inconvenience, trouble, and pecuniary loss to which he had been subjected as treasurer, he wished to give notice of his intention to resign his connexion with the money matters of the Synod. There was great reluctance on the part of congregations to pay the expenses of the Synod, and great difficulty in obtaining money to carry out their plans.

The Rev. F. Blakely expressed his regret at the resolution to which Mr. Doherty had come. The passing of the Dissenters' Chapels Bill was a great and glorious triumph of their body; and he naturally expected that congregations would have been striving with each other which would be first in coming forward to defray their proportion of the expense of carrying it out. Some of the congregations had contributed largely; and he trusted that they would all work together till they were able to clear themselves of the debt. It was a painful state of things when a treasurer had to advance money out of his own pocket, or borrow from rich hearers, as Mr. Doherty had done, in order to liquidate debts which had been contracted by the Church in support of her principles.

Dr. Montgomery observed, that, if their people are tired of paying money, he must say they were easily tired; for there is not a Church on the face of the earth in which fewer collections were made. He did not deny their great li-

berality in cases of emergency, or in reference to individuals, but he did believe that as to their collections for general purposes, they gave less money than any other people on the face of the earth. If he took the smallest of the covenanting congregations in this town, he found that they paid from £80 to £85 a-year to their ministers, while, if he took a large Presbyterian congregation in connexion with their body, in the same vicinity, he found that extreme difficulty is experienced in raising £35, to entitle the minister to hold the *Regium Donum*. (Hear, hear.) When he looked, again, at the Wesleyan Methodists, and the Calvinistic bodies, both of whom they conceived to be beneath them in point of means and standing, and intelligence, he felt ashamed of himself and of his Church; that the General Assembly, for instance, could raise on behalf of its Home Missions several thousand pounds, while their body had the greatest difficulty in raising some twenty or thirty pounds for a similar object. The congregations therefore, of this body, had no right to complain of their being often called upon for money. He believed that the cause of their giving so little was because they were not called upon often enough—because they were not shown that it is at once a duty and a privilege to give; and that it is not until they begin to be truly liberal that they will feel that there is true comfort and satisfaction in giving.

THEOLOGICAL PROFESSORSHIPS.—The Committee for Protecting Civil Rights reported, that in accordance with the resolution of Synod, they met, and drew up, and submitted to the Government a statement urging the endowment of the Professorship of Ecclesiastical History and Theology in connexion with this body. They were happy to state, for the satisfaction of the Synod, and the Synod of Munster, and the Non-subscribing Presbyterian Association, that they succeeded in obtaining an endowment of £150 for each chair. Mr. Labouchere had acquitted himself remarkably well, in so far as concerned their body, notwithstanding the difficulties of his position, connected with the present trying circumstances of the country. The endowment was given in the most liberal spirit, without limitation or fettering of any description.

Several members having expressed their satisfaction at the result of Dr. Montgomery's negotiations, a resolution

expressive of thanks to Mr. Labouchere and another to Dr. Montgomery were unanimously passed, and ordered to be entered on the records of the body.

CORBOY CASE.—In reference to the congregation of Corboy, Dr. Montgomery stated that its condition is not better than it was when he and Mr. Glendy visited it last year. The congregation which had, he remarked, been deprived of its meeting-house by deceitful means, and several of its members annoyed by threats from various quarters, had as yet made no application to the Synod to aid them in maintaining public worship, and erecting a suitable meeting-house. Mr. Kennedy, the minister, it was true, had not been the most prudent or best tempered man, under circumstances of much religious bigotry and political intolerance.

THE MARRIAGE LAW.—The committee appointed to take the question of marriages into consideration, with a view to obtain, if possible, certain alterations and amendments of the law on the subject, reported that they had waited on the Chief Secretary, and after a lengthened conference, he expressed a desire to have their statements placed before the Government in writing. Dr. Montgomery accordingly drew up a lengthened statement of the whole case, which they had printed, for the convenience of distribution and perusal. The matter, however, was not pressed upon the Government, inasmuch as the circumstances in which they were placed, with respect to Ireland, were such as to give the committee no ground to expect that any satisfactory arrangement could be come to this session.

Dr. Montgomery, in addition to what was reported by the Committee, stated that he had forwarded copies of his document, in reference to the marriage law, to all the members of the Government, and to Lords Campbell, Cottenham, and Lyndhurst. A member of the General Assembly had asked and obtained from him a copy of the document, stating his opinion, that there should be some common expression of opinion, and some common course of action adopted in reference to the matter. From all he had been able to learn, he had no doubt that the subject would be early taken by the Government into consideration, and that every matter would be satisfactorily arranged.

After the disposal of some unimportant routine business, the Moderator offer-

ed the benediction, and the Synod adjourned till Thursday morning, at ten o'clock.

Thursday, July 22.

The Synod met this morning at ten o'clock. After prayer, the Clerk read the minutes of the previous sederunt.

The first business proceeded with was the reading of a brief report on the Home Mission of the body. The report merely stated, that, owing to the prevalent distress, it was not thought proper to take up collections in aid of the mission during the year. £10 were given—£5 each to two congregations of the body; and it was suggested that a balance of £8 should be given, as soon as convenient, to Mr. Gordon, for the benefit of the Strabane congregation.

Mr. Miniss was appointed Treasurer to the mission, in the room of Mr. Doherty who resigned.

The Clerk read a letter from the Unitarians of Montreal, of a highly interesting character.

Dr. Montgomery said that the letter was written in a spirit such as he wished to be introduced into the congregations here; and he mentioned that the Covenanters, although a small body had their missionaries abroad—there was no better field for them than Canada. The Moderator was directed to prepare a reply.

There was no report handed from the congregation of Killinchy, Mr. Crozier stating the circumstances which had prevented him from complying with the resolution passed on the subject last year.

Mention was made of a Mr. Hart, of Aberdeen, who, it appeared, was anxious to join the Synod, but was prevented from doing so because of a split in his congregation. He was pleased with the constitution of the body, but he could not persuade his people to go with him. A number of letters were read in connexion with it, and the Synod declined to proceed further with the matter.

A long conversation ensued on the subject of visitation Presbyteries. Dr. Montgomery supported them, on the ground of their necessity for the prosperity of the body. Mr. Crozier opposed them, because of their inquisitorial character. Several members delivered their sentiments, and it was ultimately resolved, that a committee should be appointed to report on the matter next meeting.

Some other business of a routine nature having been disposed of, the Synod adjourned at five o'clock.

MEETING OF THE NON-SUBSCRIBING
PRESBYTERIAN ASSOCIATION OF IRE-
LAND.

The above body held its triennial meeting, on the 22nd July, in the first Presbyterian Meeting-house, Rosemary-Street. The Rev. Dr. Ledlie, the President of the Association for the past three years, preached from Matthew xviii. 7.

After Sermon, the Rev. John Scott Porter was chosen President of the Association for the next three years, the Rev. J. N. Porter acting as Secretary.

Mr. Mulligan suggested that instead of the Association meeting triennially, it should meet more frequently, and submitted a motion accordingly.

An amendment on the original motion was then moved, but both were subsequently withdrawn, and Newry was nominated as the place for their next meeting this time three years.

On the subject of the Dissenters' Chapels Bill, a conversation ensued with regard to a cheap edition of the debate on that measure, which, it was stated, was published by Chapman for so low a figure as five shillings. It was urged that being so important a work, it should be brought within reach of the people; and some members considered it ought to be published by themselves at say two and sixpence. Another suggested that Mr. F. Blakely should publish the debate for them, and, as a remuneration for his labours, he should retain the profits; but Mr. Blakely declined.

On Mr. John Porter alluding to marriages, and suggesting that a committee should be appointed to draw up a form of marriage for the use of the body,

Dr. Montgomery took the opportunity of saying, that he wanted a great alteration in the law of marriage, for all the evils he had predicted would follow it had already arisen from it since it was passed. It would have been scarcely possible to have passed a law less calculated for the circumstances of the country. He did not so much complain of delays in the consummation of marriages, for these were sometimes good, but he did complain that while they and other Dissenting bodies and the Established Church were subjected to delay, the Roman Catholic body were not subject to any delay at all. The Roman Catholic Priests marry any hour—at morning, noon, or night—and in their own houses. They consummated marriages between Protestants, though such were in viola-

tion of the law. Such a state of things was a monstrous evil in any Christian land. He believed the law, in its present state, was a monstrous nuisance. It was a shocking thing, that people should be found going into a small shop, a tanner's yard, or into an attorney's office, to be married, instead of being married by a minister, before the congregation. It was worse than the old couple beggar system. He believed that a religious ceremony should be connected with it, in order to give the rite the appearance of sanctity. Not long since he had heard of a case of a man who was married before a registrar; and, when asked why he had paid 18s to the registrar for marrying him, when he could have had the ceremony performed by a clergyman for 6s? he replied that the marriage before the registrar was a mere matter of form, and that he could leave the woman he had so married when he wished. He was glad to find that the General Assembly of the Presbyterian Church in Ireland were quite alive to the evils of the law, and he had no doubt that they would be able to make a movement together, and take such a pull as would have the effect of producing a beneficial alteration in the law, otherwise it would work most vilely. He then moved the committee to take into consideration the working of the late Marriage Act, for the purpose of having such alterations and additions made as would render it equitable and efficient; and also to secure a registry of births and deaths. He would state further, in relation to Roman Catholic marriages, that he wished to give them the same power as he enjoyed himself, but no more. He wished to take away the illegality attending marriages by priests when one of the parties was a Protestant. It was absurd that the religious ceremony of baptism should be so basely prostituted as in catching a young fellow of his age—(laughter)—dragging him into a closet and making a Christian of him, and in the instant after, marrying him.

Mr. N. Porter said, that in a great number of marriages by Roman Catholic priests not even the form of baptism was gone through.

The committee was appointed, and Mr. John Porter resumed the previous subject of a form of marriage for the use of the body.

Mr. Bruce said, that a certain portion of the service should at least be the same,

in all cases—such as the questions put to the contracting parties. He felt this necessary, inasmuch as a minister might be called upon to prove the marriage in a court of justice. The exhortation the minister could, of course, vary as he saw fit.

After a few observations from other members, the matter fell to the ground, and the subject of collegiate education for their students was introduced. After some conversation,

Dr. Montgomery referred to an article in the *Unitarian Magazine*, which referred to the inefficient education of their students, and said the article should be taken up in some way, as it was calculated to produce injurious results.

Mr. Magennis stated he was the author of the article in question.

Dr. Montgomery proceeded to deny that, as the article stated, their students were inferior to those of their English brethren, and he was sure the body would not separate without expressing their disapprobation of the charge. He moved accordingly.

The motion was seconded—Mr. Magennis explained—and the resolution against the amendment of the previous question was subsequently carried.

This concluding the business, the meeting separated.

UNITARIAN MEETING.—SLAVERY.

A Meeting of the Unitarian body, simply as Unitarians, was held in the first Presbyterian meeting-house, Rosemary-Street, on the 22d July, for the purpose of considering communications from the same communion in America. The Rev. Mr. Crozier took the chair at eleven o'clock.

Dr. Montgomery read a letter from the Unitarians of Boston, inviting a deputation from the body in Ireland to attend their American anniversaries, and stated how happy he would be to meet his Transatlantic brethren under the circumstances. It would be observed, that this invitation could scarcely be said to come to them for this present anniversary alone, but for all subsequent anniversaries, and before next season deputies might be appointed for that purpose. In the meantime it would be right to send such a reply, to a body so distinguished, as the letter itself and their position called for. After passing a glowing eulogium on the body in America, and specifying a number of the great men—Chan-

ning and others, he went on to say, that on the vital part of the question he would not confine himself, in replying to that letter, to general terms. Some of their brethren in Dublin and in England had taken offence at the idea of any fraternization of the Unitarians of this country with those of America, because some of those gentlemen did not hold their views with regard to the abolition of slavery in that land. He did not think there was any need for him to parade his views on the question of slavery generally, but more especially on that infamous and degrading species of slavery which allows and supports men to breed human creatures as they would breed cattle for the market, and to make humanity itself, as far as in their power lay, lower in the scale of degradation than the beasts of the field, by effacing the image of humanity from their minds, and their hearts, and their spirits. There was nothing he could imagine more atrocious than this, that man should possess and retain a property in man—that men with the Word of God within their reach should prevent the light of divine knowledge from entering into the minds of their fellow-creatures. It was an awful thing that human avarice and human passion should have induced men to make their fellow-creatures the slaves of their caprice and the ministers to their avarice; and it was fearful that this should be done in a land where it was the first principle of their declaration of rights that all men were born equal, while it was a shameful perversion of their own constitution that they should meet to celebrate the anniversary of their independence, surrounded by slaves. That seemed to him as if their boasted liberty consisted in bringing their slaves to mock the empty sound with the clank of their fetters. It was still worse to find men professing to be Christian ministers in that land, who would advocate slavery upon the ground that it was one of their institutions. Although it might be so in that country, it was an institution which brought infamy to all who gave it their countenance. It might be an institution handed down to them from past generations, but, being so, it was only accumulating wrongs from age to age while it remained so, and if it were a wrong in any shape it was still more infamously wrong when it was supported by Christian ministers who were slaveholders. There was no language more vile than the language addressed by

the Assembly in America to the General Assembly in this country. It went, in every meaning of the terms, to tell them here to mind their own business, and that they would continue to breed and traffic in slaves as they pleased. Whether the Free Church of Scotland would continue to receive their money, or the General Assembly of Ireland continue to treat them with the Christian forbearance they had hitherto done he could not say; but this he knew that they, that day, would relieve themselves and purge themselves of all participation in the atrocity. He would not believe that those who held their faith and their principles of religious liberty would put up, for the diffusion of God's truth, men who were, he freely admitted, guilty of the greatest possible wrong and the greatest possible robbery, for it was a traffic embracing all villainy. After alluding to an anti-slavery address that had been published, and which some abolitionists in this country had not signed, he inquired was he to say, because he differed with their means of accomplishing their object, that they were pro-slavery men? Was he to say, that because any man went another way into a town than by the path he followed, that he was, therefore, a knave or a fool? It might be that they on one side went to one extreme, and on the other to another extreme, while still they both wished to arrive at the same end of the emancipation of the slave; but it was his belief that if there were more energy used, and if all parties were brought more closely together, they would be better able, in their combined strength, to achieve the purpose they had before them. There was nothing easier than to give people a bad name, and to misrepresent them—it was the habit of men who disagreed with them, but although he might call it natural, it had done great mischief to the cause of emancipation by dividing the friends of the oppressed, where they should have been bound together in the one work. He, for one, would not contaminate himself by holding intercourse with a slave breeder, or a slavery advocate; and he expressed his belief that there was not a minister of their body in America who had not, in one way or another, raised his voice against the sin of slavery. He, for one, while he would be *suaviter in modo* would, at the same time, be *fortiter in re* on the question,

doing his duty with the fidelity of a Christian and the mildness of a Christian.

Mr. John Scott Porter rose to make a motion on the subject. He alluded to the efforts made by Mr. Ware to accomplish abolition, and mentioned that when he could not join an abolition society, for various reasons, he established one of his own, which he was sorry had commanded no support, and eventually fell into decay. It was not to the credit of their Unitarian brethren that it had been so. He approved of the conduct of those who laboured faithfully to carry out their own views, but there were many, he regretted to say, who, although opposed to slavery, would do nothing to support or advance the interest of the slave. Something should be done to stir such people into action, for no method had yet been brought forward which produced any effect on them. He held that the Unitarian Church of the States was guilty of a great sin, which, though not slaveholding, was yet equally as bad; for in none of those churches would a black man be permitted to sit with his white brother to commemorate the dying love of the Saviour; and he hoped that if a deputation went to their American brethren, they would endeavour to awaken their consciences to that duty which they, as friends of liberty, owed to their common Christianity. After alluding to the efforts of Great Britain to accomplish emancipation, and showing that where it cost this country twenty millions to do so, it would cost America one hundred and twenty millions—a sum which never could be paid—he threw out the idea that other countries should aid in perfecting, from their resources, the work of abolition. He moved that a committee be appointed to prepare an answer to the letter of their Unitarian brethren in America, and that it should be circulated for the purpose of obtaining signatures.

Dr. Ledlie, of Dublin, briefly seconded the motion, which, after a few words from Mr. Doherty and other members, was passed.

ENTERTAINMENT TO THE REV. ROBERT CAMPBELL, AT TEMPLEPATRICK.

On Friday evening, the 22d of July, an entertainment was given to the Rev. Robert Campbell, on his attaining the 50th anniversary of his entrance upon the duties of Minister of the Unitarian

Congregation of that place, and his retirement from the arduous duties connected therewith.

About two hundred and fifty ladies and gentlemen partook of tea, provided in the Meeting-house; after which, Alex. Steen, Esq., being called to the Chair, the proceedings commenced with the following Hymn, composed for the occasion by the Rev. Hugh Hutton, M.A., of Birmingham, and sung by Mr. Wm. Spackman, of Belfast, assisted by several friends from Antrim, Moneyrea, and Ballyclare:

Free, in its birth-right is the soul—
And free, God's truth—his gift to man;
Submissive to His wise control,
They spurn earth's dark, contracted span.

The heart sincere, the spirit pure,
The zeal that works by love and peace,
In His free service shall endure,
And feel their strength and joy increase.

Honour to him who honours Truth,
Where'er her sacred form appears—
Whose heart is hers in age, in youth,
Through storm and calm, in smiles and tears!

Honour to him who nobly stands
By Conscience in her tempted hour;
Who reads Heaven's law in her commands,
And owns through life her guiding pow'r.

Though bigots threat, and mystics rave,
And tyrants plot to do him wrong,
His soul disdains to act the slave—
In bonds still free—in perils strong.

He looks in faith to God above,
Whose ways are marked on ages gone—
Whose chariot-wheels, though slow they move
Still bear the truth triumphant on.

During the evening, several sentiments suitable to the occasion were proposed, and eloquently replied to by the Rev. Dr. Montgomery, the Revs. Robert Campbell, Fletcher Blakely, William Glendy, W. H. Doherty, John Scott Porter, James Carley, John Montgomery, Nixon Porter; Counsellor Allen, and Mr. Birkmyre.

In the course of the proceedings, it was stated, that the meeting had first originated with the intention of presenting their Rev. guest with a purse of a hundred guineas; but this he resisted, and finally frustrated the kind intentions of his numerous friends, alleging, that, as he had lived independently all along, he would continue to do so to the last.

DECLENSION OF CALVINISM.

Not long ago a religious convention was held at Syracuse, New York, at which there were twenty-four delegates, the representatives of ten churches. The

object of the meeting was to establish some visible bond of union, different from the creed and polity of Calvinistic Presbyterianism, to which it would seem they had formerly been subjected. In such a movement we perceive gratifying evidences of a growing love for religious freedom and theological progress. We subjoin an extract from one of the papers submitted to the Convention, and ordered to be printed on the subject of doctrine. It will be seen to exhibit a marked declension from the usual standard of Calvinism. It shows, in fact, a renunciation of some of the prominent doctrines of that system:

"OF DOCTRINES. — Educated from early childhood in the Assembly's Catechisms, we still have unwavering faith in very many of its statements and expositions of Scripture. But the removal of ancient materializing systems of philosophy, and the progress of Biblical research have convinced a majority of the Presbyterian ministry, that their Directory, in not a few of its teachings, is untrue and hurtful to the souls of men; and though some of us were slow in reaching this conclusion, we have at length felt compelled to adopt it. It is now our conviction, that this Confession of faith ought no longer to be imposed on the churches, even "for substance of doctrine,"—were such a kind of subscription to ecclesiastical standards, not in itself of doubtful propriety.

"For example; the Presbyterian Confession teaches that all men are not only involved in the consequences of Adam's sin, according to what are our natural social liabilities, (which we hold as undoubted truth,) but that HIS SIN is literally reckoned by God as OUR SIN, and for it we are all justly exposed to eternal wrath; so that, for the first transgression committed in Eden, before we were conscious or capable of voluntary disobedience, God accounts us wicked, and sentences the whole human family to Hell. [Confession, chap. 6, § 3, 4, 5, 6.] It teaches further, that by the fall our race have lost all ability to will that which is good, being 'disabled and made opposite,' as well as utterly indisposed; so that human freedom upon this theory, consists in having the power to commit sin, but in having no ability of will to refrain from sin. Nor is it possible according to the book, for one to choose what is spiritually good, when aided by the ordinary influences of the Spirit; to

do this requires 'special grace;' [chap. 3, § 4, and 9, § 2, 3.] Christ, it is said, died for only a part of mankind, or for the elect: Legitimately flowing from such views of original sin, is the statement that elect infants dying young are saved; while others taken from the world in infancy go to hell: [chap. 10, § 3, 4.] Consistently with all this is the doctrine of Reprobation;—which taken in its connexion, stands thus: the whole human race are depraved and disabled, so that they cannot render spiritual obedience or choose what is good, without special grace; but this grace God withholds from the non-elect: and then fore-ordains them to eternal wrath for their sins; which sins, in the first instance they did not commit, but it was imputed to them from Adam; and their sins afterwards, according to the book, they could not help: And this is the decree of Reprobation, which according to the Presbyterian standard, dooms unknown multitudes to hell for ever, that they may be to the praise of the glory of God's justice: [Chap. 3, § 6, and Catechism, Quest. 13.]

In exposing these dreadful dogmas, (and there are others inseparably connected with them, upon which we have not time to dwell,) it is not forgotten that some of our own fathers and mothers of blessed memory lived and died more or less imbued with such faith. But we suppose this came to pass through the influence of time-hallowed tradition, and a sensuous philosophy, which had become interwoven with the pure word, and seemed to leave no alternative, but to embrace these opinions, or reject the Bible. Now that clearer views of Scripture truth prevail throughout the Church, and since a large proportion of the Presbyterian Ministry themselves, utterly repudiate those dogmas, it seems wrong that such a book should remain the acknowledged standard of the denomination; or that the mass of disciples, (who but very imperfectly understand its teachings,) should in any sort have their consciences bound by it. Sure we are, that if pains had been taken to spread among their congregations the Presbyterian Confession, and make them understand it,—not one quarter of those who have done so, would have joined that communion.—*Montreal Bible Christian.*

THE CHRISTIAN BRETHERN AT MOTTRAM AND STOKE.

It will interest many of our readers to learn that the Christian Brethren at Mottram are going on very satisfactorily. The course of lectures, the subjects of which have been announced in our advertising sheet, was brought to a close by the Rev. John Wright on the first Sunday in June. To the last, the audiences continued very large, and were composed of Churchmen, Methodists, and Calvinists, beside Unitarians and the members of the congregation. The lectures have given great satisfaction to not a few inquirers after scripture truth.—Many of the ministers who preached the lectures expressed the greatest interest in what they saw of the congregation and of the prospects of liberal theology at Mottram.—On the Sunday following the announced course, a lecture was preached by Mr. James Robinson, of Mossley, a very zealous lay-preacher amongst the Christian Brethren. His simple but earnest and powerful elucidation and application of scripture was listened to with deep attention by a very large congregation. On Sunday June 20, the cause of the schools of the society was pleaded by Rev. J. G. Robberds, of Manchester, and notwithstanding the wetness of the day there was a collection of nearly £20. A deep feeling of gratitude pervades the minds of the Mottram people for the liberal aid afforded them by the Unitarians of England. The persecution which recently assailed them is now at an end—a happy result which may in a great degree be attributed to the marked sympathy of the Unitarians, both lay and clerical, of Cheshire and Lancashire.

From Stoke, in the Potteries, we have received an interesting statement of the progress of free inquiry in that important district, through the agency of the Christian Brethren who have there no less than twelve congregations. We regret that we must defer using it till next month.

But we would at once inform our readers that there is in this district, a *very urgent demand for Unitarian Books and Tracts*, both for Vestry Libraries and for gratuitous distribution. A plan has been formed for circulating amongst the members of the twelve congregations the books which belong to the Vestry Library. In how many houses are there unused and unvalued Unitarian books, which in this promising field might be

turned to good account ! Persons willing to assist the Brethren in the Potteries by the gift, or even the loan, of books and tracts, are requested to put themselves into communication with Mr. John Shearman, Honey-Wall, Stoke-upon-

Trent.—Mr. Travers Madge, we are pleased to hear, is about to pay these churches a visit. May we request from him, for our next publication, a report of the state and prospects of these societies ?

OBITUARY.

DIED, in Dublin, on the 25th of May, 1847, JOSEPH NELSON, Esq. Q. C., third son of the late James Nelson, D. D. of Downpatrick. Mr. Nelson was in the 40th year of his age, having been born on the 23d of October, 1807. He received his school education entirely under the instruction of his learned and excellent father : and at a very early period, displayed talents and application, which gave ample augury of future eminence. At the age of fifteen he entered Trinity College, Dublin ; and, throughout the whole of his undergraduate course, was most honourably distinguished by diligence and success in his studies. In that seminary, the course of instruction for Pensioners, comprehends four years, each of which is divided into three terms : at the commencement of each term the student is required to pass a public examination on a prescribed series of subjects, in literature, science and philosophy. During his whole career, Mr. Nelson never was absent from an examination : and never failed to obtain either the Premium as best answerer in his division,—or the Certificate, which is given in lieu of a premium to the student who has answered best at two consecutive examinations : a success which was the more remarkable, as, not being resident in college, he was deprived of the benefit of his official tutor's instructions ; and he never had the assistance of a private teacher : nor any other help than that which his own reading and reflection afforded. His career in Dublin college was marked by an event which signalized the strength of his principles, no less than the extent of his acquirements. In that establishment, the Scholarships, when they become vacant, are awarded to the successful candidates at a public examination upon an extensive course of classical learning. Hence they are not only valuable from the emoluments and privileges which they confer, but are likewise honourable as the reward of merit ; they are sought for with corresponding earnestness, and every vacancy becomes an object of anxious competition to the most promising among the youth of the whole University. One of these highly prized offices having become vacant, Mr. Nelson entered himself as a candidate : and, after an arduous examination, was unanimously elected. He had thus within his grasp, an honourable object of youthful ambition ; conferring literary distinction, — academic rank, — desirable privileges, — and for the remainder of his college life, an income fully competent to all his wants ; a competence, the more pleasing, because the reward of his own exertions ; and to him especially desirable, because, as may well be supposed, his circumstances were far from being affluent. And, in prospect, he might see Professorships, Fellowships, Provost-ships, and preferments of various kinds, inviting him to advance and claim them for his own. Nor can there be a doubt that the very highest honours and emoluments of the University would in time have become his, had he chosen to embrace them, by complying with the necessary conditions. But these conditions involved the sacrifice of conscience and duty : and while no man ever was farther removed from the cant of piety, — indeed the parade of religious professions he hated and shunned throughout life, — he was too deeply and sincerely religious to accept of any preferment, however earnestly sought and highly prized, which involved compliances, against which his conscience rebelled. The Board of Trinity College having seen fit to revive the application of the Sacramental Test to Scholarships, as well as Fellowships, — a practice which, though prescribed by statute, was for many years obsolete, — Mr. Nelson was called upon to qualify himself for office by taking the Communion according to the rites and usages of the Church of England : — and feeling that he could not do this conscientiously, he declined the honour already won. He was urged with every argument by his Tutor, and his fellow-students ; for no man ever knew him without feeling an

interest in his success: and according to prevailing maxims, many must have deemed that, in thus advising, they were recommending the course most conducive to his happiness and to his advantage. But he was immovable: and while yet in years a mere boy,—he was, we believe, under seventeen at the time,—he had the manly courage to prefer laborious and obscure, but honourable poverty, to every outward advantage, incompatible with a conscience void of offence.

He chose for his profession, the bar; and accordingly entered himself as a member of the Honourable Societies of King's Inns in Ireland, and of Lincoln's Inn in London. During his probation as a law student he was unremitting in his application to the science of his profession:—yet he found time to engage in literary pursuits of a very discursive kind. He supported himself by writing for the periodicals in London and elsewhere. Owing to the death, or absence of fellow-labourers in the conduct of a very popular weekly Review with which he was connected, the entire management was for a considerable period thrown upon himself and another gentleman of distinguished ability: and at times, he was called upon to perform the whole duty. On one occasion the writer of this notice remembers having learned from an authentic source, that the journal in question appeared in due time and in full measure,—every line which it contained from beginning to end,—except the advertisements,—having proceeded from Mr. Nelson's pen: yet such was the versatility of his mind, that no person, unacquainted with the fact, could have supposed that one writer had produced the whole. Notwithstanding all this industry, Mr. Nelson, by the judicious arrangement of his pursuits, never seemed hurried; he enjoyed the society of his friends; and his time was always at their disposal, whether for public objects or for the purposes of friendly relaxation; to which his social powers and dispositions, enabled him to contribute in a most delightful manner.

In April, 1830, he was called to the Irish bar. At the opening of his career he undoubtedly enjoyed many advantages from the kind interest felt in his success by several gentlemen whose professional opportunities enabled them to bring him forward more speedily than would have been possible without their assistance. But although such friendly aid may enable a young barrister to make his powers and attainments known, it will not and cannot—without personal merit—secure permanent practice, even in the lower departments of professional business; still less can it lead to eminence in the highest. Mr. Nelson had laid in such a stock of legal knowledge,—he brought to every question which came before him, the powers of a mind so clear, vigorous, sober and comprehensive,—he exercised such industry, patience and care, in investigating the facts and the law of every case in which he was engaged,—that it was soon perceived by the Bench and the Juries—by the Bar, the Solicitors and the Public,—that he was pre-eminently a safe lawyer: one in whose hands, a client's affairs were certain to be diligently attended to and properly conducted. His pleadings were clear and correct: his opinions sound: his advice carefully considered and judicious. As an advocate in the courts, he did not, at first, give promise of brilliancy equal to the depth of his legal knowledge:—he probably undervalued too much, the merely ornamental and pathetical departments of eloquence: but he was always a fluent and agreeable speaker, and in the latter part of his professional life,—though making no pretensions to the character of a finished orator,—he was undoubtedly an eminently useful, impressive and effective advocate. To the prejudices, he never appealed:—and if he was inferior to some of his professional brethren in address to the feelings, or in biting sarcasm, he more than compensated for the absence of these qualities, by a respectful and gentlemanlike consideration for the feelings and characters of his fellow creatures,—by a manly candour and evident love of truth and goodness,—which secured the attention of every hearer, and created a deep impression in favour both of the advocate and the client. In lively fancy, in rich and varied humour, and “wit that loved to play not wound,” he had few superiors; and these endowments were often most effectively employed in the service of his clients; covering their weak points; placing in a strong light those of the opponent:—and enlivening even the dry details of legal discussion, without overloading or encumbering the argument.

Mr. Nelson took a deep interest in his profession: he looked upon its exercise as one of the safeguards provided by the Constitution for the life, liberty, security, rights and property of the subject: and he valued it accordingly. He was a zeal-

ous friend to the most enlarged principles of Religious freedom: and felt a sincere pleasure in rendering his legal attainments of use in promoting that glorious cause. He was employed on behalf of the defendants in several, if not all of the suits which were instituted in Ireland, previously to the passing of the Chapels' Act, for the purpose of wresting from the hands of Unitarians, the meeting-houses and congregational property transmitted to them by their ancestors; and throughout the entire proceedings, he gloried in avowing that he was acting for the defence of his own convictions, as well as in support of his clients' rights. It was he who drew up the Answer put in by the Defendants in the Clough Case: one of the ablest arguments and clearest statements it has ever been our privilege to peruse:—and it may show the respect in which his powers as an advocate were held, to mention that a few days before the Killinchy case came on for a hearing in the Court of Exchequer,—Mr. Holmes, the veteran father of the Irish bar,—who, in conjunction with the late Serjeant Curry, had so triumphantly pleaded in the same court for the Defendants in the Clough case,—and who could not but be conscious of the powerful impression left on all minds, by his exertions on that as many other trying occasions,—came to Mr. Nelson and peremptorily insisted on his stating the Defendants' case: reserving to himself the highly important but still subordinate duty of the reply.—The cause, however, was adjourned; and never was argued upon its merits, at least on behalf of the defendants.

The success and distinguished merits of Mr. Nelson, marked him out to the members of a liberal government, as a fit and proper person to receive those professional distinctions which are at the disposal of the crown. In the month of January, 1839, Lord Plunkett being then Chancellor, he was offered the situation of Attorney General at the Cape of Good Hope: which he was at first inclined to accept: but ultimately, declined, by the advice of Judge Perrin, Serjeant Curry, and Mr. Holmes. In the beginning of the next year he was made Assistant Barrister of King's County; whence, in August, 1841, he was removed to Longford at his own request, on account of the lighter nature of the Sessions business. About the same time he was appointed to the rank of Queen's Counsel in Ireland: and there cannot be a doubt from the standing he had already achieved, the respect in which his character was held by men of all parties, and the fitness which he displayed for the highest offices in the law, that he was on the road to the most eminent legal preferments. But it has pleased Divine Providence to frustrate the cherished hopes of his many friends and admirers, and to deprive his country and mankind of his farther services, by calling him hence, in the prime of life, in the full vigour of his powers, and in the midst of active exertion. He had been once or twice attacked by severe illness; but from the ease with which his health recovered from these assaults, it was hoped that his constitution was not only sound but vigorous,—and that many years of life, and happiness, and honourable activity and public usefulness were before him. But it was otherwise appointed. After an illness, which he soon foresaw would prove fatal,—during which he displayed the same gentleness, patience and tenderness, which adorned the whole course of his private life,—and in which, without the slightest approach to parade or display, he evinced an entire and unfeigned submission of his heart to God, and manifested the cheering and supporting influence of his cherished views of Christian truth, he breathed his last at his residence in Dublin, on the 25th of May, 1847; leaving behind him an immortal record of his integrity, benevolence and truth, enshrined in the hearts of all who knew him: and affording to posterity a bright example of those endowments of heart and character which command the respectful love and affection of mankind.

Mr. Nelson was twice married. By his second wife, descended from the ancient family of Gillespie,—distinguished of old in the history of Scotland, and more recently in the annals of Londonderry, before, during and since the siege of 1688,—he has left an infant son. May he live to revive the recollection and emulate the worth of his excellent father!

THE LATE REV. JAMES DAVIS.—The Rev. James Davis, of Banbridge, on Wednesday, the 21st July, departed this life. The death of such a man is certain to call forth, in various ways, the just expression of our feelings. The following unassuming memento, written by one who knew him intimately, and who loved him well, may be one means of perpetuating a faint trace of his worth.

It was the high privilege of James Davis to be born of eminently pious and excellent parents, and in the neighbourhood of one of the best Classical Schools of the day. These two circumstances were mainly instrumental in pointing out to him the future fields of his labours—the work of the ministry. He received the principal part of his early education under the Rev. Moses Nelson, of Kilmore; and he has proved himself one of the many distinguished Scholars and useful men, who felt that they owed a debt of gratitude to the dignified name of Nelson.

On first entering the ancient Presbyterian seat of learning, he easily gained the first place and prize. Whilst science was his favourite study, in which he took the first Collegiate honours, and in which he chiefly delighted through life, he read as fluently, and understood the classics almost as well as the English language. In these again he carried to Ireland the first public rewards. He was well versed in the Hebrew Scriptures. He could have translated Hebrew with as much readiness, as the generality even of well educated ministers would the Greek Testament. As a scholar, only one, perhaps, in every hundred of his own profession, had any pretensions to be his equal; and that possibly, only in one or two departments of human learning: but very few, if any branches of knowledge were left unmastered by him of whom we speak. The high place which he occupied, when a young man, in sacred rhetoric and morals, was yearly and daily improved upon, and more than fully sustained down to his last pulpit address.

Eminently pious by nature; not knowing what it was to cherish one irreverent sentiment towards God; holding truth at all times, and under all circumstances, sacred; his life, his life's labours—his eating, his drinking—the skilful work of his hands, in his garden, or in his fields, was one uninterrupted series of devotion. No wonder that a man of such qualifications of head and heart proved a Christian Minister of unspeakable worth and usefulness.

It is recorded by his own hand, that he was licensed to preach the Gospel on the 4th February, 1812; and that he was ordained to the pastoral charge of the Presbyterian Congregation of Banbridge, on the 23d March, 1814. Before receiving license as a preacher of the Gospel; and in the intermediate time, from his being licensed by the Dromore Presbytery, till his appointment as a Minister of the Armagh Presbytery, he was diligently engaged in the highly honourable and useful employment of instructing youth. He was one of the few men, who have found it a pleasing duty to impart knowledge as a public Teacher. Some of his scholars are known to the public as professional men, and men of rank and talents. From 1814, Banbridge formed the sphere of his labours as a Disciple of Jesus Christ, as a messenger of his glad tidings. In this capacity, taken as a whole, he has left few equals behind him. Men there are more eloquent; some with a greater grasp of comprehension; a few with more popular talents—more general and much more commanding powers; but in the circle to which Mr. Davis thought himself bound in duty to restrict his labours—with becoming respect for the living and the dead, none surpassed him in earnestness—not one in usefulness. Truly, he was a scribe “well instructed unto the kingdom of heaven, who brought forth out of his treasure things new and old.” Truly, he was a “workman that needed not to be ashamed, rightly dividing the word of truth.” And yet, he was as bashful, and as timid, and as unconscious of any merit in himself or in his services, as a child. His pulpit ministrations were entirely made up of the leading characteristics of his life—usefulness, vigour of thought, earnestness. It was no sermon with him, if it were not a useful sermon. If it bore strongly against sin; if it lacerated the conscience; if it went directly to undo any of the grievous burdens which men place upon themselves, then he was satisfied to overlook many minor faults. He never laboured to recommend his views by declamation, or eloquent words without sound sense; he seldom entered on the exposition of doctrines and principles alone, although so well qualified in ample stores of knowledge concerning every controversy which has agitated the Christian church: but usefulness was his aim; energy of thought marked all his public services, and a natural unmistakeable earnestness recommended his overflowing speech. His sermons were comprehensive—each a body of divinity complete in itself; learned, and yet sufficiently plain to be easily understood by the humblest individual. The subject was discussed from the beginning to the end; nothing was taken for granted; and as his own devotional powers, naturally strong, were cultivated to the highest degree, and

felt no languour in his Master's service, he took for granted that the minds of his audience were similarly constituted. But to those who had the undoubted privilege of sitting under his ministry, he never was tedious even in his longest discourses. They knew the man. They loved the venerable, the fervent, the edifying divine. Out of the pulpit, his fraternal and brotherly ministrations of truth and soberness; of consolation and piety, are fresh in the recollection of many who read the pages of "*The Bible Christian*." The poor man, who wished his presence, not only had his christian advice and admonition, and his prayer, which no man could hear without being made wiser and better; but he had his money as freely as his counsel and his prayers.*

It was at the bed-side of the sorrowing, downcast penitent, or the caged prisoner, that James Davis shone forth in all his brightness and power. When you met him there, you met a man whose athletic arm and cheering smile were but faint types of the spirit which animated them; but which now, alas, for many, has fled! Then and there—the tongue which is now mute in death, and the friendly hands, now returning to their kindred dust, were lifted up in adoration, with a sincerity, a collectedness, and a power which convinced you that Christianity had accomplished in the speaker her perfect work. "Mighty was he in prayer," and "mighty in the Scriptures," when engaged in prayer. They were familiar to him as household words. He frequently included in one prayer the sum and substance of all religion, natural and revealed. And his power in the Scriptures in prayer was greatly owing, not only to his intimate acquaintance with the Sacred Writings in their original tongues; but to the deep knowledge which he possessed of some of the best commentaries, which have been written upon them. His most valuable, his very excellent, and very extensive collection of books, were not brought together to be looked at, or to make him pass in vulgar eyes as a man of letters. He read them; he understood them; he brought the knowledge acquired from week to week from all sources, Trinitarian and Unitarian, to bear directly on his services every where as a Minister. His own writings and his books show plainly that he never read on one side alone of any question; that he read more closely the arguments against than for his own views. If he was an eminent, a heart-stirring, and a very distinguished preacher in the pulpit,—he was still more so out of it, wherever he knew that his presence, prayers, and counsel would be acceptable. Not one member of his congregation had ever just reason to complain of his want of readiness most promptly to attend upon him when indisposed; or to lament his want of sincerity; that he was lukewarm, indifferent, and unconcerned in the salvation of men's souls. On the contrary, hundreds will bear witness gladly, as honest men; men of sentiments the most discordant from what his were, will speak the truth, when they declare, that he was particularly assiduous, whether formally invited or not, in attending on any one, whom he had reason to believe he might benefit. And his services and visits abounded in proportion to the emergency of the case. The writer here declares, in the most solemn manner in which it can be put, his belief,—that out of the thousands and tens of visits which Mr. Davis paid in the course of his Ministry, he never set out on one of them with the view of making a proselyte. No, no; his views were much too pure for this. His mind was so nobly constituted, that he would have loathed the very idea of such a purpose. But from the much higher motive of being, in any degree, instrumental, (to use a common phrase of his own,) in bringing about results everlastingly happy to the dying sinner; no earthly consideration, no apology of inconvenience, the want of time, that he was not a member of his congregation, did ever for a moment enter his mind, or prevent him from acting the part of a kind and faithful Minister and friend to any member of the human family in such circumstances. And although he did cheerfully forego many of the pleasures of social life for this purpose; although he would have left any employment under heaven to wait on him whose heart was yearning for christian consolation, or whose habits had turned him from the great end of his creation; yet, who knew better, or who was more inclined, to "rejoice with those who rejoice?" Who was more innocently gay than he? Who ever carried more fully into daily life, the preacher's doctrine, where he says,

* His heart literally bled for the miseries of the poor; and his purse strings responded to heart's beatings, to a degree which appeared to many charitable men imprudent.

"I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made everything beautiful in his time." "I know that there is no good in them, but for a man to rejoice, and to do good in his life?" Who has ever been able to carry the Apostle Paul's advice to the Romans "rejoice with them that do rejoice, and weep with them that weep," as literally into practice as our departed friend? Not one. And again, where can we find among the living a more faithful friend, a more improving, a safer companion? No consideration could induce an insult to the memory of the departed one, (the greatest insult that could have been offered to him when living would have been fulsome flattery) and it is here fearlessly stated,—that we do not know one. Most men have some sincere friends, and many well-wishers; but the man does not breathe, to whom (I cannot here avoid speaking in the first person,) I could unburthen my whole soul, as I could, and as I have most unreservedly done to the Rev. James Davis.

And all his friends, numerous and distinguished as many of them were, had feelings in this respect similar to those described. They felt a security in the man's judgment. They were certain that their confidence would in no degree be abused; that the whole truth as it appeared to his mind would be honestly declared; that the line of duty would be pointed out candidly to the best of his reason; or if that were necessary, endeavour would be awakened on truly christian principles. But it would be a waste of words to dwell longer on his sincerity, his honesty, his true value as a friend and counsellor. The man who knew him as a few of his brethren in the Ministry did, and who would say or think otherwise, has either a heart or a judgment very unenviable. The only other relation in which this imperfect sketch can speak, from seeing and knowing Mr. Davis, was as a husband. This is a delicate and a tender point; but not to touch on it would be great injustice both to the dead and the living. In this, as in all the other connexions of life, he was faithful, he was considerate, he was rational.

The best authority says, that, as a son and a brother he was beyond all praise. In the honourable estate of which we are speaking, few, very few, live so peaceful; in a manner at once so gratifying, so religiously improving; bearing and forbearing in love, the helpers of each others joy, as did he and his amiable lady. We give him no more than his due share of praise in this respect.

A more excellent woman he could no where have found to be his partner and companion. Circumstances in wedded life can easily be conceived which would have rendered him a much less happy man. From his warm, and somewhat hasty temperament, there were moments, and they were only moments; but there were times, when all things must be ready to his hand, without inconvenience or contradiction. His good and prudent wife knew that nothing but his Master's work ever made him impatient; that his only failing "leaned to virtues side;" and he loved her sincerely and devotedly at all times, but all the better because she did know this. As all his habits of reading and writing; and as many of his tenderest sensibilities were closely associated with her presence, he never was happy when she was beyond his call, or out of his sight. She must now have the satisfaction of a good conscience, in some degree to lessen her deep grief.

It was she alone who nursed him by night and by day, through all his tedious and painful illness, as a fond mother would her only child, as a devoted wife her best beloved earthly treasure. It was she who cheered him and nerved him in all his labours, in all his trials, in all his troubles, of which he had his share. On her the stroke falls heaviest, at the time when it was least expected. When her watchings had drawn to a close; when health and strength had returned, and apparently longer usefulness and days; even then he is snatched away. But then the accomplished scholar, the learned and pious christian, the devoted and unwearying christian Minister, the kind and unaffectedly sincere friend, the faithful and loving husband was prepared at all times, at a moment's notice, to answer the Bridegroom's call; to be crowned with endless happiness, and immortal glory; to enter on an inconceivably wider field of duty to God, and very possibly of much greater usefulness to other spirits less perfect than himself. Through God's goodness in Christ Jesus he has gone to his reward in the way and at the time he desired. He longed to die in the active service of his beloved Master; the inmost workings of his heart, his heart's fervent prayer has been heard. These christian considerations, the manifestation of a noble spirit and an approving conscience, must lighten the intensity of sorrow where it is

most felt. May the God of all consolation support the disconsolate widow, and fulfil to her his blessed promise of special favour, and the kindest regard! In the hope of an inseparable re-union in heaven with one so dear to her, may she be enabled to put her trust in God; and in the midst of her deep trouble be enabled to adopt the memorable words "the Lord gave, and the Lord hath taken away: blessed be the name of the Lord God!"

Under the inscrutable wisdom of Divine Providence, the great body of the poor, and of the suffering people of Banbridge have lost another long tried friend; one of the most zealous of their Ministers; one who was ever ready to minister to them either in temporal or in spiritual things. By the same dispensation, the First Presbyterian Congregation of that place has been bereft of a Pastor, who watched over those entrusted to his care, as a father, and ministered to them in things the most important in human life as a brother, the helper of their joy for above 33 years. Whilst they mourn for him as for a father, a brother, a counsellor, the best of earthly friends; they have many reflections to soothe, to purify, to elevate their grief. He had a race to run, a mission to fulfil. The race is run; the mission is nobly fulfilled. He is either in heaven just now; or if death be a sleep, he will sleep calmly, undisturbed, under the place from which, as a messenger of God, he so long spoke the words of truth, till the general resurrection,—and then he will be there, with as many of his dearly beloved flock, as, like him, has continued faithful till death. In the honourable connexion, which has so long and so profitably been maintained with this great and good man and that influential and perfectly harmonious society of Christians, there is a permanent source of consolation. They respected and loved their Minister while living, and now that he is dead, they will not deviate from the line of duty marked out by him, in those persuasive and excellent discourses which to the end of his life he delivered to them. Through their recollection of these, he will still continue to speak to them, as well as in the good name, which among all classes and creeds he has left behind him. The Remonstrant Synod has but one feeling in the sudden removal of one, who assisted in planting, and one who tenderly and zealously watered it. It was his hand which drew up the able remonstrance presented to the Synod of Ulster in 1828. The common feeling is, that in our capacity as a christian brotherhood of freemen, we have lost one who dispelled gloom from our Zion; who made our meetings together useful and innocently cheerful; whose faith was triumphant in every case of doubt; and whose counsels, now taken from our church, has left a corner and a seat unoccupied, a chasm and a vacancy never here to be filled up in our affections and our hearts. But we must not "sorrow as those who have no hope." God will raise up other men, in our church or elsewhere, who will be zealous workmen in his Son's vineyard. Resigned to God's holy will, brought to see man's entire dependence on heaven in this striking lesson, either we, or those who may follow us, will live to see good brought out of this apparent evil; and to feel an honest pride, at the mention of the name of him, of whom any church of Christendom must have felt proud. On the escutcheon of his remembrance, there is not a blot, a stain, a speck.

W. B. M.

Died, on the 9th ultimo, at the Burne, Ballyhemlin, in the 76th year of his age, WILLIAM M'KELVY, Esq. He was an Elder and very influential member of the Remonstrant Congregation of Ballyhemlin. He was remarkable for his diffidence and courtesy to all his fellow Christians; but at the same time, very tenacious of his own religious rights and privileges.

When the Synod of Ulster, by suppressing inquiry, and preventing the free expression of opinion, had sacrificed all claim to the name of Protestant, he separated from that communion and joined the "little flock" that afterwards erected a Church to freedom, to truth and righteousness.

His character was perfectly consistent with his profession—mild, conciliating, and truthful; and he consequently possessed the love and the confidence of all his acquaintances, of every class, and of every religious persuasion.

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[The Editor wishes it to be understood, that he is not, in any way, responsible for the publication of a Paper inserted as an Advertisement in the last number of the *Magazine*, and entitled "The Recent Attack on Mr. Maginnis, by Members of the Non-Subscribing Association." It was the act of a Committee over which the Editor has no controul.]

SOME ANCIENT CUSTOMS THAT ARE ALLUDED TO IN THE GOSPELS.

CHRIST and the Apostles, in their public discourses, frequently refer to certain customs which prevailed in the days and in the countries in which they lived, and which were familiar to those whom they addressed. As, however, these customs have passed away with passing time, and as a person unacquainted with them, loses more than half the beauty and applicability of the various illustrations and arguments founded thereon, I have thought it might be both interesting and useful to explain a few of the most important, at the same time quoting the passage in which the allusion occurs.

1. "And in the *fourth watch* of the night Jesus went unto them, walking on the sea."—[Matt. xiv. 25.] Here we have an allusion to the Jewish mode of dividing time. The Jews, like their conquerors, the Romans, divided the day into "hours," and the night into "watches." The Jewish day began at six in the morning and ended at six in the evening, so that when we read in the Scriptures of the "third hour," the period referred to is nine o'clock in the morning; the "sixth hour" is twelve o'clock at noon; and the "ninth hour" is three o'clock in the evening. The Jewish night began at six o'clock in the evening, and terminated at six in the morning, and was divided into portions called "watches," each

watch consisting of three hours. The "first watch" lasted from six till nine, the "second" from nine till twelve, the "third" from twelve till three, and "the fourth" from three till six, at which hour the day began. These periods of time were called "watches," because, in the principal towns of Judea and the other countries which the Romans had conquered, they kept sentinels on watch during the night, to prevent insurrections and other disturbances of the peace. Each band of soldiers watched for three hours at a time, and was succeeded by another company who kept guard for a similar period. The time at which one company was to go off duty and another to come on, was denoted by the blowing of a trumpet, so that the trumpet sounded each night at the hours of nine, twelve, three, and six o'clock, respectively. The trumpet which sounded at three o'clock was called the "Cock-crow," because it is at that hour of the morning that this fowl usually hails the coming dawn.—Hence, when you read that passage where Jesus says to Peter "Before the cock-crow thou shalt deny me thrice," you are not to imagine that Christ refers to the actual crowing of a bird, but merely to the *trumpet's blast*, which had obtained this appellation. Christ, in these words, merely prophesied, that, notwithstanding Peter's present professions of attachment, before the hour of three o'clock that same morning he would have denied him three several times. When, therefore, we are told, in the verse under consideration that Jesus walked to the ship "during the fourth watch of the night," we are to understand that he visited her between the hours of three and six in the morning, he having spent the preceding part of the night in prayer upon the mountain.

2. "Ye blind guides which strain at a gnat and swallow a camel." [Matt. xxiii. 24.] In this passage we have an allusion to another ancient custom. The word "strain" does not here mean, as many suppose, to stretch the jaws as in attempting to swallow a thing inconveniently large, but to [put liquid through a sieve in order to catch any motes that may have fallen into it; and the verse would be better if it read thus: "strain *out* a gnat, and swallow down a camel." It was, and still is, customary in hot countries, where flies are abundant, to strain wine, water, and other liquids before being drunk. In every climate, if you examine the purest water with a microscope, it will be found to contain myriads of animalcules that subsist in that element, and which are so small as to be in-

visible to the naked eye; but, in warm climates in particular, insects are so numerous and of such formidable dimensions, that it is absolutely necessary to put water through some process to free it from those unwelcome intruders, which would otherwise shock the eye and offend the taste.

How beautiful and appropriate is our Saviour's application of this Eastern custom to the Scribes of old, who were scrupulous in avoiding errors of a trifling nature, yet who had no hesitation in violating the divine laws in matters of the greatest moment!

3. At the 27th verse of the same chapter we have another ancient custom alluded to. "Woe unto you, Scribes and Pharisees, for ye are like unto *whitened sepulchres*, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." The Jewish sepulchres were generally naves hewn out of the solid rock, the door of which was closed by a stone cut to fit the place. Sometimes, also, their graves were dug in the ground, and generally outside the towns, in burial places set apart for the purpose. The Jews believed that by touching certain things they became ceremonially defiled, and from this notion, arose the frequency of their ablutions, always washing their hands before meat, for, by this external process, they fancied that they washed off any unknown and involuntary impurities which they might have contracted during the day. They believed that any one who touched a corpse or grave was thereby polluted; and hence they adopted the custom of *whitewashing* their sepulchres, to warn passengers not to come near them so as to be defiled. It is said that every year on the 15th February, the Jews took care to whiten their sepulchres anew. When a stranger was passing through the country, the whitewashed tomb, shining conspicuously among the surrounding objects, would at once catch his eye, and he would be duly warned not to approach the unclean place, but to turn his footsteps some other way. How truly appropriate is Christ's comparison of the Pharisees to these "whitened sepulchres," for, like them, whilst they were fair in their outward appearance, they were rotten and unclean at the heart.

4. "Then said Jesus unto his disciples, if any man will come after me let him deny himself, and *take up his cross*, and follow me."—[Matt. xvi. 24] We have here an allusion to the Roman mode of punishment, Crucifixion—a punishment which was usually reserved for slaves and the vilest malefactors. The cross was made

of wood, and consisted of an upright beam about ten feet high, with a board crossing it at right angles, near the top, to which the hands of the criminal were nailed, and on which was written the crime for which he suffered. The upright part which was driven into the ground was called "the tree," and in one place in the Gospels the entire cross is designated by this name. The place of Crucifixion at Jerusalem was a mount outside the walls of the city called Calvary (in Latin), or Golgotha (in Greek) which, when translated into English, means "the place of a skull," and the mount, it is supposed, got this name from its being the usual place of execution. It was a part of the punishment that the criminal should carry his own instrument of torture. The cross was kept within the city, and the culprit was made to bear this galling load upon his shoulders to the dreary spot where he was to expiate his crimes. This must have been peculiarly mortifying to any one whose sensibilities were not wholly deadened — to be made to bear such a load through a populous city amid the jeers and curses of the soldiers and the rabble who congregate on such occasions to witness the tragic scene. Our dear Redeemer was subjected to this ignominy and pain. He bore his own cross for a considerable distance, till, fainting beneath the load, owing to the fatigues and watching of the preceding night, he became physically unable to carry it any farther, whereupon the soldiers seized upon Simon the Cyrenian, one of his own friends and followers, and compelled him to bear it for the remainder of the way.

From this brief statement, you will perceive that to "bear one's cross" after Christ, when divested of the figurative mode of speaking, means to endure the worst evils in his cause, and, if necessary, to submit resignedly even to death itself. Some of the primitive disciples had literally to bear their cross in their Master's service, for we know that Paul and Peter suffered martyrdom at Rome for their Christian integrity. All of us have, in some sense, to bear many crosses in our pilgrimage through this vale of tears. We cannot be the genuine followers of Jesus, if, in our pursuit of truth and duty, we are not prepared to endure trials and disappointments should it please our Heavenly Father to put them in our way.

5. In the following passage we have an allusion to the ancient mode of bottling wine. "And no man putteth new wine into old bottles, else the new wine will burst the bottles, and be spilled, and the bottles shall perish; but new wine must be put into new bot-

tles and both are preserved."—[Luke v. 37.] Now, to feel the beauty and truth of these words, it is absolutely necessary that we should know the material of which the ancient bottles were made. The bottles referred to were not made of glass, like ours, but of the skins of animals, as sheep and goats. When wine, or any other liquor which had a tendency to ferment and expand, was put into one of these new leathern bottles, it stretched it as far as it could bear without bursting; so that if new wine were again put into a bottle which had been previously distended to the utmost, the result was that the bottle became rent and the wine was spilled. An old bottle when dry and crazy had not strength to resist the pressure of the expanding liquor, so that a bottle could never be used for this purpose more than once. New wine had always to be put into a new bottle. In the book of Joshua (ix. 13), we have confirmation of this statement. The Gibeonites complain of their bottles, saying "And these bottles of wine, which we filled were new, and behold they be rent." Here, you perceive, the new wine, in consequence of being carried in a hot climate, had torn even new bottles: how much more likely then would it have been to burst those that had been previously in use?

Our Saviour's application of this ancient custom is peculiarly striking and appropriate. The disciples of John had been complaining that Christ did not require sufficient fasting and austerity from the new converts to his religion; whereupon Christ defended and justified his conduct in this particular by showing them that too much strictness might have the effect of defeating his object, and drive away his disciples in disgust. He illustrated his meaning by a reference to the Jewish mode of bottling wine, shewing to them that, as men in ordinary life did not put things unsuited to each other together, so neither should hard duties be required from young Christians, lest it should give them a distaste to their new profession.

It would be most desirable that many persons would take a lesson from our Saviour's mode of acting on this occasion. How many, by expecting too much sanctimoniousness and austerity from children, quite unsuited to the natural gaiety and vivacity of youth, give them an early dislike to religion, which requires the labour of years to remove. Men must not be so unreasonable as to expect that children can attend to religious services of great length without becoming wearied and restless. Even in the domestic circle

many parents, from the best of motives, exercise a strictness and severity which often lead to ruinous consequences. If a child be too much restrained when in the Parents' presence, he will be the more apt to make an outbreak when from under his inspection; whereas, if a becoming cheerfulness and relaxation be permitted and encouraged at home, the child will assuredly be more prudent and well behaved when abroad.

6. In that verse (Matt. xxiii. 5,) where Jesus is speaking of the Scribes, says "they make broad their phylacteries," we have an allusion to a custom peculiar to the Hebrew nation. The word "phylacteries" is derived from a verb in the Greek language which signifies "to keep," and it means *things to be especially kept or observed*. These phylacteries were slips of parchment whereon were written those passages of the Mosaic law which the Jews considered most important, such as Exodus xiii. 1, 10; Deuteronomy vi. 4, 9, xi. 13, 21, &c., and were worn on their forehead, their left arm, and sometimes on the fringe of their garments. They adopted this practice from interpreting literally that injunction in the book of Deuteronomy, vi. 8, "And thou shalt bind them for a sign upon thine hand, and they shall *be as frontlets between thine eyes*, and thou shalt write them on the posts of thy house and on thy gates." The Jews were determined to have the precepts of the law not merely figuratively, but literally, "before their eyes." The Israelitish people in general wore these unseemly badges, but, the Pharisees, out of sheer ostentation, wore them broader than others, and had more sentences of the law inscribed upon them. It is for this that our Saviour so warmly and so deservedly reprehends them. Knowing, as he did, "what was in the heart of man," he knew full well that their motive was bad: that they did it, not from any peculiar veneration for the divine records, or any extraordinary desire to keep their commandments, but, merely, that they might be seen of men and have glory of the same.

Let all men beware of hypocrisy—a pretending to be that which you are not. There are few characters more contemptible, and none more strongly denounced in the Sacred Scriptures. It is good neither for here nor hereafter. The hypocritical man is generally detected and exposed even in this world, and, should he not, we know what his fate shall be in that world to come where "the secrets of all hearts shall be made known."

J. M.

(To be continued.)

SIMPLE THOUGHTS ON EXODUS.

(Continued from Vol. II, page 197.)

CHAPTER XXXIII.

JEHOVAH, in testimony of his displeasure toward his ungrateful people, declares to Moses that he will no longer go up with them, that is, make his presence known to them in the pillar of a cloud and the pillar of fire. Henceforth an angel shall go up with them. When the people hear these sad tidings they mourn, and no man putteth on his ornaments. Alas! they are now made to feel that they are unworthy to be sheltered and enlightened by Him who with a strong arm had brought them forth from slavery and darkness, and guided them in the solitary desert! Such are we when we prefer the world to Christ!

Moses taking the Tabernacle pitches it without the camp, and "every one who sought the Lord went out unto the Tabernacle of the Congregation."

"And it came to pass when *Moses* entered into the Tabernacle, the cloudy pillar descended, and stood at the door of the Tabernacle, and the LORD talked with Moses.

And all the people saw the cloudy pillar stand at the Tabernacle door; and all the people rose up and worshipped, every man at his tent door. And the LORD spake unto Moses face to face as a man speaketh to his friend."

We read such expressions as this last, the Lord spake unto Moses *face to face*: yet, in verse 20, a little below; God declares: "*No man shall see my face and live.*" And Jesus hath said, "*No man hath seen God at any time.*" The unbeliever exclaims exultingly; "Here are contradictions!" We calmly reply "Not so." The expression *face to face* is not used *personally*, but simply as the strongest method of describing *confidential* intercourse. To see God is not to behold him with the bodily eye, but to obtain a knowledge of his character, and attributes, and some understanding of his dealings with ourselves. "Blessed are the pure in heart, for they shall *see* God." Does any person understand by this expression that, the single-minded and holy believer beholds with his bodily eye the majesty of God? No, never—only that such a man perceives the designs of the LORD and submits himself willingly to his counsels and his will!

Thus there is no inconsistency, for here like every other part of

the divine word, the diamond truth shines with an unclouded lustre, the more it is examined the more brilliant it glows !

It pleased Jehovah to make his presence felt and his will known to his servant Moses, and to cause him to be filled with his goodness. He showed him as much of a present God, as his office required, and his spirit was able to bear. No created being but the only begotten Son of God could look upon the Infinite ; who is wisdom and mercy—and glory and power ! The disciples of Jesus were unable to bear the full manifestation of their master's glory in the mount of Transfiguration : and at the sound of the voice out of the cloud, they fell on their faces, and were sore afraid.

Moses says to Jehovah : “ I beseech thee show me thy glory.” Jehovah knowing the weakness of his servant, places him, we are told in the cleft of a rock, covering him with his hand whilst his glory passes by —He is to see him as he passes from him, but not to behold his face. It was too daring a thought for the mortal to behold the immortal, except in his acts of mercy and the revelations of the past !

Should we inquire on what subject God spake to Moses as to a friend, we find the faithful leader still true to his trust ; interceding and pleading for his people. See verses 15, 16, and 17, of the chapter under consideration.

CHAPTER XXXIV.

Moses is again invited to the mount to come up alone to meet the Lord. It is needful to renew that great work which, on beholding the degradation of the idolatrous people, he had, in his despair, unwittingly destroyed.

In verses 6 and 7, God proclaims himself in one of the sublimest descriptions ever announced to his servants.

Moses makes haste, bows his head and worships, and implores pardon for himself and for the people. He feels that this sublime Deity is his God and their God. He beseeches again that he will go up with them.

“ And he said : If now I have found grace in thy sight, oh ! Lord—let my Lord, I pray thee, go among us ; for it is a stiff-necked people ; and pardon our iniquity and our sin, and take us for thine inheritance.”

“ And he, (that is the Lord) said : Behold, I make a covenant before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation ; and all the people among which

thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee."

What was this which God was about to do? and what these great marvels, this terrible thing? It was to drive out before them the idolatrous nations, and to plant his chosen people in their stead; requiring strictly that they make no covenant with the idolater, nor spare to pull down and to destroy his altars and his groves. "For the Lord, whose name is jealous, is a jealous God." But was it for his own sake Jehovah so strictly enjoins the overthrow of these nations? What a question! The Maker of all worlds—could he not have punished these nations without the instrumentality of the children of Jacob? Nay, could he not have bowed down the children of Jacob themselves as one man? Is he not the omnipotent God, and what shall stay his arm? But, he who in wrath remembered mercy, caused the inevitable uprooting of these nations to become an instrument of good to others.

Some are ready to exclaim: "Why did the Maker of all, who could do as he pleased, enrich one people by destroying another?" Consider caviller—thou who art disposed to such morbid compassion, God did not bring down the thunderbolts of his wrath on these idolaters until their time was fully come. So wisdom, which boundeth all things, must set limits even to compassion—when a nation is so thoroughly reprobate that its evil example, pollutes like a pestilential breath the air around, it must be rooted up, to save others, and to make manifest to all the world, the end of the ungodly. Let any person read the commencing chapters of Howitt's History of Priestcraft; or Prescott's History of the Conquest of Mexico, and they will see that idolatry proceedeth, not from an error of judgment, but from the depravity of the heart! Let us also mark the *omniscience* of the Lord. He knew exactly when the iniquity of these nations would be full, and spared them *422 years after he first promised their land to Abraham and to his seed; we may rest assured this long interval was not alone for the sake of those who were to come in, but for their sakes, also, who were to be supplanted.

Verses 18 to 27—Give a recapitulation of some of the minor commandments of the law formerly touched upon. In v. 21, speaking of the *rest* on the Sabbath, it is said: "in earing time and in harvest thou shalt rest;" meaning, thou shalt not fear *even* at that time to give thy Sabbaths to the Lord. We lose nothing by check-

* 422 years up to this time when he spake to Moses.

ing our vain excitements, and keeping the divine command. This is a truth that stands on eternal pillars. The literal word may change, the spirit never.

Moses remained forty days in the mount neither eating nor drinking; the same length of time that Jesus remained in communion with his Heavenly Father after his baptism.

CHAPTERS XXXV. TO XL.

These chapters which conclude the Book of Exodus, contain an account of the labors of the various artificers in the service of the Tabernacle; of the great zeal they displayed; and also this remark we should make, that it is the Lord who gives wisdom, genius, and skill.

And now the great work is finished.

“Then a cloud covered the tent of the Congregation, and the glory of the Lord filled the Tabernacle.”

* * * * *

“For the cloud of the Lord was upon the Tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.”

Dublin.

M. B.

JAMES DAVIS.

Another from our band is gone,
The little band who kept the faith;
His Christian armour round him shone,
Bright in his life — bright in his death.
A heart more firm, and heart more kind
Our brother has not left behind.

We knew him in the evil time,
Which tried the man in word and deed.
When Faith unfeigned was deemed a crime
Unless the shibboleth of a Creed.
Th' Ephesian raised his Idol's cry,
And Priest and Levite passed us by.

The pure religion of the Soul,
Rejoicing in the truth, was his;
The passions, reason can control,
And sanctify for future bliss,
And all that friendship can bestow
From hands we love, and hearts we know!

Long may the flock, his virtues taught,
His path of uprightness pursue!
And Zion dear for which he fought,
Have men like him, as firm and true.
And Peace and Holiness maintain
The honor of their Pastor's reign! — ST. DILLON.

THE RECENT ATTACK, BY THE REV. DAVID MAGINNIS,
ON THE NON-SUBSCRIBING ASSOCIATION, THE REMON-
STRANT PRESBYTERY OF BANGOR, THE LICENTIATES
AND STUDENTS OF THE REMONSTRANT SYNOD, &c.

[In our Report of the Proceedings at the last Meeting of the Association of Non-Subscribing Presbyterians, we purposely omitted the Resolution relating to Mr. Maginnis, with the hope of putting an end, if possible, to what we regard as a very unpleasant controversy. We are sorry, however, that Mr. Maginnis has opened up the matter anew, and has thus compelled us to insert the following Letter from Mr. Doherty, in reply. We regret that Mr. Doherty has thought proper to introduce the name of the Rev. J. N. Porter.]

TO THE EDITOR OF THE IRISH UNITARIAN MAGAZINE.

SIR,—In a short but most injudicious article written by Mr. Maginnis, and published in your number for July last, an attempt was made, under the pretence of zeal for the better education of our students, to disturb the harmony which has so long prevailed among the various independent bodies of which the Non-Subscribing Association is composed. One Presbytery has been invidiously compared to the others, and a preference awarded to it which it neither claims nor merits, and the whole body of Unitarian Ministers in Ireland have been represented, most offensively, and I hesitate not to say, most erroneously, as being inferior, in point of learning to their brethren of a like denomination in England. “When we compare,” says Mr. Maginnis, “our Ministers with those of our denomination in the sister island, *how far below them do they sink!*” And again, “as a body we are *infinitely inferior* to our English brethren in the amount and variety of our knowledge.” He then proceeded to publish the following ungenerous, unmanly, indecent, and libellous statements respecting the Licentiates under our care. “We,” that is the Remonstrant Synod, “turn out half educated men as the people’s instructors in concerns of the highest moment, men than whom the mechanic in his workshop has read more—knows more—studied more.”

Had those allegations been as true, as I shall presently show that they are entirely unfounded, Mr. Maginnis acted with the utmost indiscretion and impropriety in publishing them to the world. It cannot be urged in palliation of his offence, that it was required to call the attention of the “Non-Subscribing Association” to the education of our Students; for that Body was to meet within three weeks of the time of the publication of his Letter; and, as he is a Member of it, the subject of education could have been calmly and appropriately introduced at the Meeting. This wise and moderate course, however, was not congenial with the views and temper of Mr. Maginnis: it might, indeed, had a necessity for any change been shown, have led to an amended education of our Students; but, it would not have tended to embroil the several constituent branches of the Association, to cast a slur upon the Remonstrant Presbyteries, to bring unjust odium upon our Church over the whole world, and to gratify our enemies by enabling them to point to the printed estimate of our talents and attainments, as set down by one of ourselves.

When the Association met, the invidious comparisons instituted by Mr. Maginnis, were passed over in silence, both by the Presbyteries and the Association. It seemed, indeed, to all, a very unbecoming display of vanity and ill-temper on the part of one of the very youngest members of the Association; and one also

who had been in no way distinguished above the humblest of the young gentlemen of his own standing. It was silly, although it may not have been unnatural in an injudicious young man, to laud vehemently, and even unjustly, at the expense of others, the Presbytery of Antrim, under whose care he had been so recently educated, as thereby he might hope that a portion of the assumed honour would be reflected on himself; and as to the alleged inferiority of the Unitarian Ministry in Ireland to those of the "sister island," it was thought unnecessary to express any opinion, as the folly of the writer and the obvious inaccuracy of the statement would prevent its being believed by any one capable of forming a right judgment on the subject. But whilst the members of the Non-Subscribing Association would not stoop to notice these impotent attacks upon themselves, they found themselves imperatively called upon, in common justice, to defend the character of their Students and Licentiates from unjust, calumnious, and highly injurious imputations cast upon their characters as educated men and candidates for the high office of public instructors in Christian truth. Therefore, after a calm consideration of the subject, and a full hour spent by almost all the senior members in trying to induce Mr. Maginnis to explain or modify his statement, which he positively refused, the following resolution was passed condemning his assertion in the strongest terms:—

Resolved—"That having read in the July number of the *Irish Unitarian Magazine*, a statement that the Licentiates of this Church were 'turned out half-educated men, than whom the mechanic in his workshop had read more, knew more, and studied more,' this Association declares the statement to be unfounded in fact, and calculated to injure their Students; that on the contrary, the Association has reason to be proud of the attainments and characters of the Students and Licentiates who have emanated from the various independent bodies of which it is composed."

Every one hoped that Mr. Maginnis would, notwithstanding his strange obstinacy at the time, have retracted charges in support of which he did not attempt to produce the slightest evidence, and which had drawn down upon him the publicly pronounced disapprobation of the Association. Unfortunately for himself, however, he has repeated his offence, and published a still more calumnious and aggravated libel upon the young Ministers and Licentiates of our Body. On this occasion, however, he has thought fit to direct his attacks, principally against the Presbytery of Bangor, and Doctor Montgomery, in particular; and he seems determined to lay to the charge of the latter, all presumed faults of the body in general, and all conceivable deficiencies in the Students. The truth is, however, that during the five years specified by Mr. Maginnis, Doctor Montgomery was engaged, so constantly, in public matters connected with the interests, stability, and success of our Body, that he was able to attend, comparatively, few meetings of Presbytery. In 1843 he was on one occasion three, on another, four months in London, and we all know how 1844 was spent by him, in urging forward the Dissenters' Chapels Bill, and in enduring on a bed of pain, the long and dangerous illness consequent upon his labours in our cause. During all this time, Mr. Maginnis was a member of the Presbytery of Bangor,—even Moderator for one year,—yet he never made any objection, in public, nor entered any protest against those proceedings of Presbytery which he now so strongly condemns. Every one asks, why did not Mr. Maginnis lay the matter before the Presbytery of which he is a member, and thus have it considered in private by that court which only could provide a remedy? The motive is quite plain, it was because he desired to

insult the Remonstrant Synod, and annoy Doctor Montgomery, in revenge for the disappointment which he and Mr. Nixon Porter had sustained in the matter of the Assistant Clerkship. The Synod thought fit to elect the Rev. Thomas Smyth to that office, as being the senior candidate, one of our most respectable ministers; during the last twelve years officiating minister of Glenarm, without Royal Bounty, with a wife and six children to provide for, whilst both Mr. Porter and Mr. Maginnis were in possession of the entire Royal Bounty, and without families. Ever since that election, a tendency has been observed on the part of the two disappointed candidates to sneer at and under-value the religious body by whom their services were declined, to praise the Presbytery of Antrim above the Remonstrant Synod, and to direct, on every possible opportunity, public and private, a series of feeble, but spiteful and ill-natured attacks against Doctor Montgomery, to whom they attributed their disappointment in the matter.

Now, I can inform these young Gentlemen, that the spirit which they manifest, is observed and commented on, by the intelligent laity, as well as by the Ministers of their Church, and that it is strongly and universally condemned as presumptuous and improper; indecorous upon their part, and grossly unjust to Doctor Montgomery, to whom, and to whom alone, we owe the very existence of the Remonstrant Synod, its extraordinary increase, its present honourable, influential, and stable position, all the endowments we have obtained from Government, and all the recent glorious, and almost miraculous triumphs of our cause. The invidious praises of the Presbytery of Antrim are unworthy of notice, because, with all due respect for the members of that body, I believe that every intelligent man, of every party, must admit that Doctor Montgomery, alone, has done more for the advancement of our cause, the cause of Unitarian truth and the emancipation of conscience, and more for the establishment of new societies advocating these principles, than all the ministers of the Presbytery of Antrim have been able to do during the last hundred years. I feel humiliated by the thought that our Synod should contain any individual capable of forgetting, for one moment, the mighty, the infinite debt of gratitude which we owe, and which we never can discharge, to Doctor Montgomery, for the self-sacrificing devotedness with which he has applied all the powers of his mind, and all the energies of his soul, during a long, laborious, and active life, to the sole object of establishing the principles of liberty and truth. I deemed it necessary to say these things before taking up, and I trust putting at rest for ever, the offensive charges against our young men, as I know that in doing so, I am only giving utterance to the calm and deliberate opinion of every minister and intelligent layman in our communion, with the exception, doubtless, of Rev. David Maginnis and Rev. J. Nixon Porter.

With respect to the tabular view which Mr. Maginnis has invented and published in his last article enumerating the examinations which the Presbytery of Bangor have held, as contradicting from those which he alleges they ought to have held, I remark that it is manifestly absurd and deceptive. 1st, It is absurd, because it represents the number of examinations that ought to have been held in five years as one hundred, that is, twenty per year, a number so preposterously absurd, that it requires no comment. Such a system of examinations never was at any time proposed, much less practised, by any Presbytery in the world; and attendance upon such a number of examinations would be altogether incompatible with the faithful discharge of the duties of the Ministry in all Country Congregations. But,

2d, Mr. Maginnis in his "table," is deceptive, as well as absurd. The Presbytery of Bangor never adopted any such ridiculous and impracticable rule as that mentioned by Mr. Maginnis, nor did the Non-Subscribing Association, at any time, adopt the system of examination which he asserts "eight years ago was regarded as the *minimum* for the qualification of students for the Ministry." Of this whole matter respecting the "improved course," as he calls it, Mr. Maginnis appears to be profoundly ignorant. It is, therefore, necessary to lay before the public a correct view of the whole matter.

1st. The Association never assumed the power of dictating to the Presbyteries on the subject of educating or licensing candidates for the Ministry, but on the contrary, all such power is expressly disclaimed in the very constitution of that body. By a distinct resolution passed at its formation, in 1835, an express guarantee was given to the three independent bodies united in the Association, that all their previous rights should remain as before their union. One of these rights is that of examining their own students on whatever subjects, and at whatever times they may please to appoint, and giving a license to preach the Gospel to all and every of those students that they may approve of. Nothing, therefore, but extreme ignorance, or unworthy design, could induce any member of the Association to assert that the Remonstrant Presbytery of Bangor is bound, in the slightest degree, by any resolution of the Non-Subscribing Association with respect to how, or when they may please to examine and license their own students.

Mr. Maginnis represents us as acting in direct opposition to one of the laws of our Church. I most distinctly deny the existence of any such law; and I say, 1st, the Non-Subscribing Association never passed any resolution *enforcing* the course of study only recommended by a small committee, which, I believe, never met in quorum. 2d. The Remonstrant Synod *never even recommended this course*, simply because, "the Code of Discipline" adopted by the late General Synod of Ulster before its unfortunate disunion, is still the law of our Church, and requires but one examination in each year, of each student, for the purpose, merely, of ascertaining whether or no he has made progress during his previous year at college. And 3d, I now ask Mr. Maginnis to produce any single resolution of our Presbytery in which his "*minimum course of study*" is either directly or indirectly sanctioned by us, or even alluded to, as being in existence. But the most effectual way of settling this question is, obviously, for Mr. Maginnis to point out and clearly mention by name, the Licentiates that the Presbytery of Bangor has sent forth in a half educated state, more ignorant than a mechanic, "an *ordinary mechanic*," as he has stated, with increased injustice, in his last paper. He has cruelly and unjustly defamed a whole class, and I now publicly and solemnly call upon him, in the name of the Presbytery which he calumniated, in my own name, as having been an active member of that Presbytery during the last thirteen years, and on almost every occasion, one of the examiners appointed to ascertain the amount of knowledge acquired by our students, and on behalf of the well-informed and excellent young men whom he has villified as half educated and grossly ignorant persons, to come forward and designate openly the person or persons to whom he alludes.

As Mr. Maginnis is at present the *very youngest member of our Presbytery*, he is, in all probability, utterly unacquainted with the names of the young Ministers and Licentiates whom he has had the rashness to libel as half-educated and

grossly ignorant, I will now proceed to furnish him with a correct and faithful list of *all* the candidates for the office of the Ministry that the Remonstrant Presbytery of Bangor has licensed to preach the Gospel, from its first formation in 1830, till the present day, and I fearlessly affirm, that no Presbytery in any Church, could produce a list of such able and highly educated men licensed by it consecutively.

The following is a correct list of the Licentiates of the Remonstrant Presbytery of Bangor, from its formation in 1830 till 1847:—

1. Rev. William Smyth, for several years a distinguished Assistant in the Belfast Institution; afterwards the eloquent and esteemed minister of Stockport, from which he voluntarily retired, to accept the situation which he now holds as pastor of the respectable congregation of Wareham.—
2. Rev. James Orr, minister of the Unitarian Congregation of Clonmel, highly distinguished as a scholar and controversialist, and the author of many valuable and very popular works in defence of our cause.—
3. Rev. James Watson, formerly minister of Greyabbey, deceased.—
4. Rev. George Hill, minister of the Remonstrant Congregation of Crumlin.—
5. Rev. Charles James M'Alester, minister of Holywood; highly distinguished at College; Editor, for many years, of the "*Bible Christian*," the periodical of our party, and at present eminently distinguished by his ability in the pulpit, and his unwearying exertions as a faithful Pastor of a flock which he has doubled in numbers, and advanced in prosperity, and who have often acknowledged their sense of his merits, by pleasing and complimentary gifts.—
6. Rev. Joseph M'Fadden, minister of the Remonstrant Congregation of Ballymoney, a young minister of great learning and ability, and the master of one of the most respectable classical seminaries in the North of Ireland.—
7. Rev. Maxwell Davidson, formerly sole assistant to the late Rev. N. Alexander, of Crumlin, afterwards an assistant in the Royal Belfast Institution, and now, I believe, placed minister of Billingshurst, England.—
8. Rev. William Joseph Blakely, formerly minister of the Unitarian Congregation of Billingshurst, in England, and latterly the esteemed, and now deeply lamented, predecessor of Mr. Maginnis, in York-street, Belfast. He obtained many high honours in his college course, and his early death, whilst it inflicted the deepest injury on the infant congregation of which he was pastor, is still deeply regretted by all friends of taste, science, and literature.—
9. Rev. William Orr Magowan, now minister of the old and most respectable congregation of Greyabbey; a young minister of popular address and respectable attainments, whom I had the pleasure of examining, on the completion of his college studies, in an extensive course of Logic, Moral Philosophy, and Mathematics; and whose answering was highly creditable to himself, and perfectly satisfactory to our Presbytery.—
10. Rev. John Boucher, formerly Unitarian Minister of Glasgow, and now advanced to the important situation of minister of the distinguished congregation of Hackney, London, who has already become one of the most popular of the ministers of our party in the metropolis of the Empire.—
11. Rev. John Shannon, formerly a distinguished student under the care of the Seceding Synod, who joined the Remonstrant Body from conviction, and is now the stated pastor of Hull, England.—
12. Rev. David Gordon, son of the excellent Doctor Gordon, of Saintfield, a popular public speaker, a very respectable scholar, and a most faithful and efficient labourer in his present difficult, but most honorable position, as Remonstrant Minister in Strabane.—
13. Mr. Andrew Wylie, long principal Assistant in the Rev. J. Scott Porter's school, in Belfast. He has since relinquished his prospects

as a minister of our Church, and has been chosen, on account of his eminent attainments in Mathematical Science and in Natural Philosophy, by Sir Henry De la Beche, as one of his assistants in the Geological Survey of Ireland, conducted under the direction of Government.—14. Rev. Porter Orr, eldest son of the Rev. Alex. Orr, Ballyhemlin, a young man of very high attainments, who distinguished himself during his collegiate course, and in all his examinations before our Presbytery. He is now the stated Pastor of the Unitarian Congregation of Ringwood, England.—15. Rev. John Fisher, formerly tutor in the family of the late Samuel Bruce, Esq., Belfast, and now a stated minister in England.—16. Rev. William Hall, a young gentleman eminently distinguished throughout the whole of his college course, and now the stated Pastor of the Unitarian Congregation of Southampton.—17. Rev. John Orr, of Ballyhemlin, our latest Licentiate, a young man of very high attainments, distinguished ability in the pulpit, and excellent character.

18. To these names I have pleasure in adding that of the Rev. John Cordner, Unitarian Minister of Montreal, in Canada; a man who would be an honor to any Church, and who, although "born out of due time," does the greatest credit to the discernment of our Presbytery, and is become, in fact, the honoured missionary and apostle of our cause in that part of the world in which he is placed.

Now, the above is a correct and perfect list of *all the young men* who have been licensed to preach the Gospel by the maligned Remonstrant Presbytery of Bangor, since its separation from the Calvinistic Church, and I call upon Mr. Maginnis to point out any single individual among them, whom even he, or his abettor in this calumnious charge, would dare to say was deficient in learning, or unprepared for the office of the Christian Ministry in any Church in our land. I say deliberately, and with the sanction of all the senior members of our body with whom I have conversed upon this subject, that not one of the young ministers mentioned above is inferior, in the least degree, to Mr. Maginnis; whilst it is well known that more than nine-tenths of them are immeasurably superior to him in every species of learning and accomplishment that can adorn and dignify the character of a Christian Minister.

Mr. Maginnis labours to convey the idea, that the examinations of Presbyteries constitute the education of students; whilst in point of fact, Presbyteries never undertook to do more than merely to ascertain the extent and soundness of their knowledge. Presbyteries cannot act the part either of schoolmasters or of professors, but they examine the young men under their care regularly, and, as far as the Presbytery of Bangor is concerned, I say faithfully, to know whether the various schoolmasters and professors, who are the only real instructors, and the only responsible parties in the matter, have or have not done their duty. *All* the eighteen young ministers and licentiates above named (with the exception of the Rev. J. Cordner, who was not licensed, but ordained to a special mission in Canada), have passed regularly, and with credit, through *every one* of the classes in the Royal Belfast College mentioned below; they have each spent five years, at the very least, in attendance upon their College Course of instruction; they have, during all that time, been examined *every day*, by responsible paid Professors—men of eminent learning and high character; and they have in every single instance produced, for the inspection of their Presbytery, at the close of each college

session, *satisfactory tickets* from the respective Professors, vouching for their regular attendance, good conduct, and respectable improvement.

The following is the Course of study recommended by the Code of Discipline, and *never departed from, in any instance, by the Remonstrant Presbytery of Bangor*:—

1st. A good English and classical preparatory education at some respectable school. This point is now ensured by subjecting all our students to a very strict examination, conducted by a numerous committee of the best and most practised teachers and eminent ministers in the Association, who reject without scruple all who are unprepared for entering college.

2d. During their first session at the Royal Belfast College, the students attend the Latin (optional), Greek and Logic classes (imperative); in all of which classes there are daily examinations by the professors. Satisfactory tickets vouching for their regular attendance and a respectable progress must, in every case, be submitted to the Presbytery at its first meeting after the close of the session, else the session will not be sustained.

3d. During the second session at college, a regular attendance is required upon the Moral Philosophy and Mathematical classes. Tickets of a satisfactory nature to be submitted, as before; to the Presbytery.

4th. During the third session of their college course, all our students are required to attend the lectures, experiments and examinations in Natural Philosophy; to learn the principles of mechanics, optics, &c.; to attend an Elocution class, and the senior class of Mathematics (optional). At the close of this third year of study, a general examination is held, in public, by all the various professors on the whole business of the undergraduate course, and a *General Certificate*, equivalent to a degree of Master of Arts in any of the Scotch Universities, is given to all who deserve it, under the seal of the Royal Belfast College, and authenticated by the signatures of all the professors in that Institution. This General Certificate, or Degree in Arts, has never been in any case dispensed with by the Presbytery of Bangor, except in the single instance of Mr. Cordner, who was specially and urgently called to Canada. We never licensed a candidate for the office of the Christian ministry without ascertaining by an actual inspection of his General Certificate, that he had fully and honourably completed his entire undergraduate course, and received the approval of all the learned and distinguished professors of the college. Is it not strange, then, that any man should have the reckless hardihood to publish to the world that we send out ignorant and half educated men to the ministry of the Gospel?

5th. The fourth year of this college course is devoted by all our students, without exception, to the study of Hebrew, under the regular professor of the Institution; and of Church History, Pastoral Theology and Divinity, under the care of our own professors, Doctor Montgomery and Rev. J. Scott Porter.

6th. During the fifth session, all our students are required to continue and extend their Theological and Historical studies, and to practise, as in the former session, the careful composition and delivery of lectures and sermons; a second year's application to the study of Hebrew, is also recommended.

Now, if the Presbytery held no examinations at all, but acted upon the solemn written testimony of the Professors in their General Certificate and tickets, there would even in that case be *no truth* in the assertion, that we send out half-educated men, more ignorant than an ordinary mechanic, as the people's instruc-

tors. Mr. Maginnis asserts that our Licentiates are only "*half educated*," or even "an eighth part" educated, because they have not been examined by Presbytery twenty times a-year : he must therefore, by the very same line of argument, conclude, that his coadjutor, Rev. J. Nixon Porter, and *all* the English Unitarian Ministers are not even one-half, or one-eighth educated, but on his own absurd and ridiculous principle, wholly without education, inasmuch as they were never under the care of, or examined by any Presbytery whatsoever, and many of them never entered a college. Yet, with absurd inconsistency he maintains, that "we are infinitely inferior" to these very men who are, nevertheless, if his argument be valid, utterly without even this half-education, or one-eighth.

To set the matter at rest for ever, I now call upon Mr. Maginnis to *name* any one Licentiate of the Remonstrant Presbytery of Bangor, or of the Remonstrant Synod, that is only *half-educated*, and inferior to an "ordinary mechanic," or to stand convicted before the world as a "false accuser" of those whom it is his duty to protect and befriend.

I remain, your obedient servant,

W. H. DOHERTY.

September 10th, 1847.

P.S.—I perceive that I have omitted to notice the grossly erroneous and unfounded assertion of Mr. Maginnis in his last article ; that "Doctor Montgomery had to resort to language so unbecoming and indecorous that the President was obliged to rebuke him." On the contrary, I say, by the express desire of all members of the Association whom I have since seen, that Doctor Montgomery did not, upon the occasion alluded to, overstep, in the slightest degree, the very strictest rules of order and propriety ; and I have the best reason to know that had the President acted, or attempted to act, in the way mentioned by Mr. Maginnis, he would have been moved out of the chair by the very person who moved his election to it, and would have been, himself rebuked, by a distinct and express vote of the Association.

W. H. D.

MOTHER AND CHILD.

FROM THE GERMAN OF UHLAND.

MOTHER.

Look up, my little child, on high,
For, up in yonder shining sky
There dwells thy blessed little brother.
The angels bore him up above,
Because the blessed angels love
The child that never grieves its Mother.

CHILD.

Oh, Mother ! that the Angels, then,
May never, never, come again
To take me like my little brother,
Away from thee, and from my rest
Upon thy kind and loving breast :
Oh, teach me *how* to grieve thee, Mother !
L. R.

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(*Continued from No. IX. Vol. II. page 291.*)

From the period of the great Volunteer Convention, in Dublin, in the year 1783, Lord Charlemont and many other sincere friends of rational liberty, clearly saw that the recently awakened spirit of the Irish nation was likely to degenerate into wild and revolutionary projects. The danger of this evil was increased by the successful issue of the American War—a struggle in which the sympathies of the people of this country were almost universally enlisted on the side of the revolted Colonists. Lord Charlemont, therefore, aided by Henry Grattan and other judicious friends of Ireland, endeavoured to direct the views and energies of the nation into safe and useful channels; and, at the same time, to impress upon Government the justice and prudence of reasonable and timely concessions to the wants and wishes of the people. Acting on this principle, they made several motions in Parliament, in successive years, for the promotion of Parliamentary Reform, and the abolition of the penal statutes affecting their Roman Catholic Countrymen. In these praiseworthy efforts, they unhappily received but a scanty support from the great body of the people, whose minds had become too much excited by visionary projects, to dwell calmly upon feasible plans of practical good. On the other hand, Government as unwisely, refused all concessions; whilst by their angry denunciation of “revolutionary principles,” they inflamed the very passions which they desired to suppress, and suggested the very evils which they were anxious to avoid. The genuine patriots of the day, standing in a dignified attitude between the two extreme parties, laudably endeavoured to moderate both; and Lord Charlemont, whose exalted worth commanded universal esteem, still held his annual Reviews of the Volunteer Corps, (though with rapidly decreasing numbers,) lest so large a body of armed, disciplined, and enthusiastic men, should fall into the snares of desperate and designing individuals who, under the guise of patriotism, were only desirous to involve them in rebellion. For several years, his mild and repressive influence produced salutary effects; but the out-burst of the French Revolution, in the year 1789, created a fresh excitement in these countries, which, naturally enough, alarmed all judicious and moderate men. Jacobinism and infidelity began to up-rear their heads; and Lord Charlemont perceived, with his wonted

sagacity, that nothing could prevent insurrectionary organization but speedily engaging the higher and middle classes in plans of reasonable and popular Reform. He therefore wrote to his friend, the eminent Dr. Haliday, of Belfast, whose name has been already mentioned in these Outlines, and pressinglly urged the establishment of an Association calculated to unite all wise and patriotic men, in combined and strenuous exertions for the advancement of the rights and liberties of the people. Such an Association was accordingly formed early in the year 1790, under the denomination of "*The Northern Whig Club*"; and embracing as it did a very large portion of the wealth, rank, and intelligence of Protestant Ulster, that Society, aided by a similar Association in Dublin, exercised, for some time, a powerful and salutary influence in this country.

Some ardent patriots of those days, however, like many in our own, dissatisfied with the slow and measured advances of "Whiggery," devised the plan of a more popular and more energetic Association, in the month of June, 1791, under the name of "*The Society of United Irishmen*." This Association was organized in Dublin, by the Honbl. Simon Butler, Archibald Hamilton Rowan, William Drennan, M.D., James Napper Tandy, Dr. M'Nevin, Oliver Bond, Theobald Wolfe Tone, and a number of others, eminently distinguished by their great talents and devoted love of country. Their bond of union was the following—first adopted as a simple pledge, and finally imposed by a solemn oath:—

"I, A. B. in the presence of God, do pledge myself to my country, that I will use all my abilities and influence in the attainment of an impartial and adequate representation of the Irish nation in Parliament; and as a means of absolute and immediate necessity in the establishment of this chief good of Ireland, I will endeavour, as much as lies in my ability, to forward a brotherhood of affection, an identity of interests, a communion of rights, and a union of power, among Irishmen of all religious persuasions; without which every reform in parliament must be partial, not national, inadequate to the wants, delusive to the wishes, and insufficient for the freedom and happiness of this country."

The Society thus organized immediately issued several Addresses couched in language the most glowing, enunciating principles the most important, and boldly advocating the indefeasible rights of "the universal people of Ireland." Almost the whole of those splendid productions, which I have read with equal admiration and delight, and to almost every principle contained in which I could give my hearty consent, were composed by the late Dr. William Drennan, Belfast—a man of exalted understanding, pro-

found erudition, refined taste, accomplished manners, sterling patriotism, ardent benevolence, and unblemished life—a philosopher, a statesman, an orator, a poet, and, in all that gives dignity to the name, a MAN! It was my privilege to know that eminent and excellent Irishman; and it is my pride to remember, that, exactly thirty years ago, (Sept. 1817,) his favorable opinion largely contributed to place me in the situation which I afterwards held for twenty-two years, in the Belfast Royal Institution.

“The Society of United Irishmen” was not, at its institution, a secret society; and I can testify, upon the unimpeachable authority of Dr. Drennan, that it was rather designed to prevent than to encourage rebellion. In fact, there is not one principle which its founders maintained that is not now sanctioned by the laws of the land—not one right which it advocated, that is not, at the present moment, guaranteed by the three estates of the realm! How wonderful, that those noble pioneers of liberty were subjected to imprisonment, expatriation, or death, for merely asserting those ordinary human rights and self-evident principles of government, whose advocacy has since commanded the applause of senates, and secured the respect of the world!

It cannot, however, be denied, that principles sound in themselves, and whose enunciation would produce no injurious effect upon enlightened minds, may be brought so to bear upon the multitude as to result in consequences the most disastrous. So it was, unhappily, with the principles of the Society of United Irishmen. Young men, weak men, enthusiastic men, and, above all, wicked men, so misapplied and perverted them, as to delude the unwary, to involve thousands in criminal projects under false notions of patriotism, and finally to crimson the green fields of our country with the blood of her children!

The good and sagacious Lord Charlemont saw the coming storm, and did all in his power to break its fury. He remonstrated, so early as the year 1796, with the people of Belfast, where the seeds of rebellion had been first sown, in Ulster, and where they rapidly sprung up with amazing luxuriance. They not only turned a deaf ear, however, to his admonitions and warnings, but some of them expressed unworthy doubts of his patriotism, and sneered at the very man whom, a few years before, they had worshipped as an idol. No wonder, under such circumstances, that he exclaimed —“Alas! what, in this country at least, is public gratitude?

A sudden emotion, which scarcely ever out-lasts the benefit, and is sunk into its contrary, by the first popular whim! There *was* a time when my opinion might have had some weight in Belfast; but those halcyon days are fled. My only consolation is, that I, at least, am no way changed, whatever they may be who formerly honoured me with their esteem!"

The truth ought not to be concealed: the Rebellion, at the close of the last century was, in its origin and almost to its end, an Ulster rebellion and a Presbyterian rebellion. I remember it very well; and the following extracts from the Report of the Secret Committee of the House of Commons, in the year 1798, faithfully detail its progress.

"The society under the name of United Irishmen, it appears, was established in the year 1791; its founders held forth what they termed Catholic Emancipation and Parliamentary Reform, as the ostensible objects of their union: but it clearly appeared from the letter of Theobald Wolfe Tone, accompanying their original constitution, as transmitted to Belfast for adoption, that from its commencement the real purpose of those who were at the head of the institution, was to separate Ireland from Great Britain, and to subvert the established constitution of this kingdom.

"In the summer of 1796 great numbers of persons, principally in the province of Ulster, had enrolled themselves in this society. About the same period, as will be more fully explained hereafter, a direct communication had been opened by the heads of the party with the enemy, and French assistance was solicited, and promised to be speedily sent, to aid the disaffected in this kingdom.

"With a view of being prepared as much as possible to co-operate with the enemy then expected, and in order to counteract the effect of the armed associations of yeomanry established in October 1796, directions were issued by the leaders to the Societies to form themselves into military bodies, and to be provided with arms and ammunition.

"These directions were speedily obeyed; the societies assumed a military form; and it appears by the original papers seized at Belfast in the month of April 1797, that their numbers at that period in the province of Ulster alone were stated to amount to nearly 100,000 men. That they were very largely supplied with fire-arms and pikes; that they had some cannon and ammunition, and were diligently employed in the study of military tactics; in short, that nothing was neglected by the party which could enable them to take the field on the arrival of the enemy; or whenever they might receive orders to that effect from their superior officers, whom they were bound by oath to obey.

"It appears to your committee, that the leaders of the treason, apprehensive lest the enemy might be discouraged from any further plan of invasion, by the loyal disposition manifested throughout Munster and Connaught on a former attempt, determined to direct all their exertions to the propagation of the system in those Provinces, which had hitherto been but partially infected. With this view emissaries were sent into the south and west in great numbers, of whose success in forming new societies, and administering the oaths of the Union, there were, in the course of a few months, but too evident proofs, in the introduction of the same disturbances and enormities into Munster with which the northern province had been so severely visited.

"In May 1797, although numbers had been sworn both in Munster and Leinster, the strength of the organization, exclusively of Ulster, lay chiefly in the metropolis and in a few neighbouring counties, namely Dublin, Kildare, Meath, Westmeath, and the King's County.

"In order to engage the peasantry in the southern counties, particularly in the counties of Waterford and Cork, the more eagerly in their cause, the United Irishmen found it expedient in urging their general principles, to dwell with peculiar energy on the supposed oppressiveness of tythes.

"With a view to excite the resentment of the Catholics, and to turn that resentment to the purposes of the party, fabricated and false tests were represented as having been taken to exterminate Catholics, and were industriously disseminated by the emissaries of the treason throughout the provinces of Leinster, Munster, and Connaught. Reports were frequently circulated amongst the ignorant of the Catholic persuasion, that large bodies of men were coming to put them to death. This fabrication, however extravagant and absurd, was one among the many wicked means, by which the deluded peasantry were engaged the more rapidly in the treason.

"The measures thus adopted by the party completely succeeded in detaching the minds of the lower classes from their usual habits and pursuits, inasmuch, that in the course of the autumn and winter of 1797, the peasantry in the midland and southern counties were sworn and ripe for insurrection."

Although, in the mid-land and southern counties, the Roman Catholics thus came to be eventually involved in the rebellion, they had no share in its origin; and, I am disposed to think that, in Ulster, the priesthood and lay members of the Roman Catholic church, had not, at any time, much concern in the transaction. As to the Established Church, none, I believe, of its clergy, and only very few of its laity were concerned. On the contrary, the Presbyterian Ministers of Ulster, with comparatively few exceptions, were United Irishmen; and many of them, I fear, secretly abetted the rebellion. "*The Northern Star*," a Belfast newspaper, conducted with great ability, and of singular influence, is well known to have been indebted for many of its most exciting articles to the pens of Presbyterian clergymen. The Rev. James Porter, of Grey-Abbey, in particular, wrote a series of papers which produced an amazing popular effect. I well recollect their being almost committed to memory by the entire peasantry of the district in which I resided. Mr. Porter, himself, I saw, fifty years ago, when, under cover of lecturing upon some popular branches of Natural Philosophy, he made a tour for the real purpose of exciting discontent. He was a handsome man; possessing respectable talents, I believe, but more distinguished for an agreeable address. Whilst assembling crowds to see the ascent of his little *Montgolfier* balloons, and to feel the shock of his tiny electric battery, he was exceedingly successful in spreading the principles of the United Irishmen, and was every where followed as a popular idol. Unhappy man!

His fate was truly deplorable. Having, at the head of a small party, intercepted the King's mail, in order to obtain some information which he deemed important, he was arrested for the offence, summarily tried by a Court Martial, and executed under circumstances of extreme cruelty towards both himself and his family, which were altogether unnecessary for any purpose of public example. On a rising ground, within a few perches of his own meeting-house, and within sight of his own dwelling-house, where the hearts of his wife and children were bursting in agony, he was literally "hanged upon a tree"! On a low, flat tomb-stone which covers the place of his repose, I have read the following inscription:

"Sacred to the memory of the Rev. JAMES PORTER, Dissenting Minister of Grey-Abbey, who departed this life July 2d, 1798."

Mr. Porter is represented to have been a man of respectable education, good understanding, amiable dispositions, and very popular talents. His unhappy widow, through God's blessing, was able to educate a numerous family in great respectability. Two of his sons emigrated to the United States, where the elder, (lately deceased,) became a distinguished Judge and Senator, for the State of Louisiana, and where the younger, I believe, still holds the office of Attorney General. Of his male descendants in this country, I only know two of his grandsons; and, I lament to say, that both of them are strenuously opposed to the religious and political principles of their distinguished, though unfortunate progenitor.

One other clerical victim, in the same neighbourhood, about six months afterwards, also expiated the crime of "loving his country, not wisely, but too well." James Warwick was a most amiable young minister, justly valued by his friends, on the eve of being united to one who was worthy of his love, and to whom he had been betrothed for years! Sentenced by a Court Martial, during the heat of the insurrection, he, nevertheless, received a respite on account of his youth, innocence, and peculiar circumstances. For six months, he was a prisoner in Newtownards, more in name than in reality. The rebellion, in every part of Ireland, had been completely crushed, and even vengeance seemed to be satiated; when lo! through some cruel whim of official justice or private spleen, a carriage one morning stopped at the door of the prison from which the poor youth could on any day have escaped; and without a moment's warning he was hurried away to the scaffold, amidst the horror of the people, the groans of his aged parents, and the appalling

screams of her who had hoped to be the happy partner of his honorable life!

With this unaccountable, unprofitable, and atrocious execution, the *blood* of Presbyterian Ministers ceased to flow; but the jails were choked with their bodies, and many of the most eminent men of the Church were permitted to go into voluntary exile, instead of being subjected to the sterner penalties of the Law. Hull, of Bangor—Sinclair and Simpson, of Newtonards—Birch, of Saintfield—Glendy, of Maghera—and several others, I believe, whose names and residences, I cannot at this moment recollect—sought an asylum in the United States, where they all became eminent and prosperous, as Ministers of Churches, or Professors in Colleges. A less happy fate awaited Dr. William Steele Dickson, of Portaferry, who was, by far, the most learned, the most eloquent, and the most able of them all. Refusing to emigrate, and repeatedly requesting to be tried, he was confined for three years, at Fort George, in Scotland, and finally liberated without trial, to witness the wreck of a considerable fortune which he had received with his wife—and, harder still, to be refused admission into the pulpit which he had long adorned by his extraordinary talents, and into which a young clerical friend had been inducted, with the distinct understanding, if not with a written compact, that he would resign the charge, in the event of Dr. Dickson's liberation! Sunk in poverty and broken in spirit, he found an asylum at Keady, in the County of Armagh, where he collected a small Congregation: but through the mean hostility of Dr. Black, of Derry, who then ruled the General Synod of Ulster with a rod of iron, the Government refused him even the paltry sum of £50 a-year, of Royal Bounty. Finally, oppressed with age and sorrows, he was obliged to retire from the Ministry; and, for several years, he enjoyed the gratuitous shelter of an humble roof in the suburbs of Belfast, through the liberality of the late Joseph Wright, a member of the Established Church! There, after being sustained by a weekly allowance, contributed by the late Dr. Stephenson, William Tennent, Francis M'Cracken, John Barnett, Dr. Tennent, Dr. Drennan, Adam M'Clean, and a few others, this good and amiable man, "majestic though in ruins," closed his earthly pilgrimage about twenty years ago. From the year 1780, until the year 1798, he was a courted and honored guest in the most splendid mansions of Belfast, where, alternately, his patriotic wisdom commanded acquiescence, and his sparkling wit "set the table on a roar:" yet, without one stain upon his

character, I saw the earthly remains of that great man, even in the same town of Belfast, deposited in a pauper's grave, where not even a stone marks "the narrow house of his repose!" Some eight or ten individuals formed the entire "funeral procession:" the late warm-hearted W. D. H. M'Ewen pronounced a pathetic oration: and we left the melancholy spot, moralizing on the value of public gratitude, the permanency of political friendships, and the advantages of popular applause!

"Sic transit gloria mundi!"

On the melancholy scenes which took place amongst our laity, and over Ulster, in general, during the last Irish Rebellion, it is not my province to dwell. Even now, at the expiration of fifty years, there are still some living hearts whose deep wounds might be opened: and it could afford no gratification to any individual or party, to depict the exciting horrors of the battle-field, the awful spectacle of public executions, the entire destruction of peaceful villages, the wide-spread burning of extended rural districts, the hopeless miseries of thousands of widows, and orphans, and desolate homes; and all the appalling evils inseparable from the very nature of civil war. My object in at all adverting to the Rebellion has been to show the leading part which Presbyterians took in that great national struggle; and I am not ashamed to publish it openly to the world. In the ranks of the glorious Volunteers, they peacefully attained some of their just rights—their spirit was awakened—the successful struggles of America and France inspired courage and hope—whilst the blindness of the English government and the obstinacy of the Irish legislature, in refusing reasonable reforms, aroused an indignation and hostility which were as natural as they eventually proved to be disastrous. That Presbyterians should have occupied the van, in vindicating the sacred cause of Civil and Religious Liberty, is only consistent with the genuine principles of their Church: that so many of them should have been seduced by spies and traitors, or by the generous excess of their own patriotic enthusiasm, to overlook the safe and practical influence of public opinion, firmly and perseveringly expressed, and to join in mad schemes of ruinous and hopeless rebellion, is greatly to be deplored. When the fever subsided, none could have been more astonished than they were, at the magnitude of their own folly; and none, I am well aware, more sincerely deplored its results than those who, with pure and moderate purposes, gave the first impulse to the popular sentiment by the formation of "The Society of United Irish-

men," and thereby evoked a spirit which they were afterwards unable to control. To such men, and indeed to the great mass of those who became actual participators in the sad scenes of the Insurrection, no moral blame, whatsoever, can be attached. They undoubtedly erred in judgment; but, I sincerely believe, they were truly honest and patriotic—merely seeking to attain a right end by wrong means. And, in looking over the entire history of the Northern Insurrection, I rejoice to think that not one act of deliberate cruelty could ever be justly charged against any individual or body of the popular army. Brave they were, I know in the hour of battle, believing their cause to be righteous and patriotic: but, in the hour of victory, (and some such hours they had,) they were equally generous and humane. I am not, therefore, ashamed to acknowledge that some of my own "kith and kin" fought in the ranks of their country: and I am proud to say that, during the last forty years, I have found my best, my clearest-headed, and my warmest-hearted friends, amongst the United Irishmen of 1798. Some of them yet survive—retaining the generous ardour of youth, tempered with the prudence of age: men who never shrunk for an hour, from the honest support of principle—who have been the persevering advocates of popular rights for upwards of fifty years—and who now, in venerable age, rejoice to behold "the day-dreams of their youth" embodied in the statute-books of the empire.

I lament to say, however, that all Presbyterians have not entitled themselves to this meed of praise for honorable consistency and patriotism. Some miserable recreants I have known, especially amongst the higher classes—men who spent their youth in organizing rebellion, disgraced their maturer years by timidity and truckling, and dishonoured their old age by endeavouring to tread down every principle which they honestly supported, in their earlier and better years! Most of them are gone; and I grant to their memory the charity of leaving them unnamed.

I cannot, however, conceal a deeper cause of grief, in relation to my Presbyterian brethren of the humbler classes. The renovated Calvinism of the Synod of Ulster has, for the last twenty years, been gradually undermining their political integrity and their sense of public justice. Yes: they have come, with a few honorable exceptions, to connect a man's fitness for the enjoyment of civil rights, with the orthodoxy of his religious creed. Yes: the degenerate descendants of the illustrious Volunteers of 1783, of the United Irishmen of 1798, now swell the Orange Societies and Pro-

cessions of Ulster; and are, at every election, the most confidential supporters of religious and political intolerance. Whilst all the world around them is in blessed progress, and rapidly advancing into the regions of light—whilst the very Pope of Rome, the illustrious Pius IX. has become the greatest reformer of the age—miserable, priest-led Calvinistic Presbyterians, are groping their way back into dungeons, and trying to pick up rusty fetters, with which to enchain their children, their country, and themselves!

The prominent position occupied by the ministers and laity of the Presbyterian church, in organizing and carrying forward the rebellion of 1798, naturally attracted the early attention of Government. Serious thoughts were entertained of taking away their Royal Bounty, both as a penalty and a humiliation. That fund, by various small grants in the reigns of Charles II. William III. Queen Anne, George I. and George III. produced an annual income of £32, to each minister; and this stipend, it was proposed to withdraw. Dr. Black, of Derry, however, who was well acquainted with human nature, suggested a far more effectual plan for securing the loyalty of his church. In this plan, it has been said he enjoyed the concurrence of the sagacious Dr. Bruce; and the matter was submitted to Government by the first Lord Castlereagh. Instead of punishing them by the infliction of poverty, which would only have created wide-spread discontent, it was resolved to bind them to the state “by golden chains,” much stronger than those which had been previously applied. Government accordingly proposed to divide the congregations of the General Synod of Ulster and Presbytery of Antrim, into three classes, equal in number, and to regulate those classes by the stipend and population of each congregation. Ministers in the *First Class* were to receive £100, per annum; those in the *Second Class*, £75; and those in the *Third Class*, £50. Had the arrangement proposed to give the largest Bounty to the poorest Congregations, the offer would have been one of decided benevolence; but, the scheme being purely one of policy, an opposite course was pursued, and the large and wealthy Congregations, whom it was most important to influence, received the largest share of the Royal Gift. This created great discontent, as tending to destroy the *equality* of Presbyterian Ministers, whilst it rendered little service to the poorer Congregations. It was, therefore, ardently debated in the General Synod; and, to their credit I record it, the late Dr. Little of Killileagh, John Bankhead of Ballycarry, James Bankhead of Dromore, Robert Shaw of Ban-

bridge, and several other Ministers who were, themselves, sure of being placed in the First Class, honorably advocated the equitable principle of placing all upon an equal footing, at £75 a year. A motion to this effect was carried in the Synod, and a Deputation waited upon the Lord Lieutenant to solicit his concurrence. When going into the audience-room, however, at Dublin Castle, they met Dr. Black coming out with a triumphant smile upon his face; and, after a civil reception, his Excellency said—"the conditions could not be changed; but, if the Synod pleased, they could reject the grant altogether—to which his Majesty's Government would have no objection"! This settled the question; and in the year 1803, the new arrangement came into operation. It is due to the Government, however, to state, that nothing could have been more liberal than their "conditions" in all other respects: for, they expressly stipulated that, in consequence of the additional Grant, "no interference with either the doctrine or discipline of the Church, should be claimed; and that the Bounty, when once granted to any Individual, should not be withdrawn, so long as it should be continued to the Body, at large."

Some very independent Presbyterians opposed, altogether, the reception of the Grant, "as calculated to render their Ministers the slaves of the State"; and one congregation, I have heard, consisting of *a thousand families*, many of whom were very affluent, was greatly distinguished by its declamations against "pensions and slavery". Their worthy Pastor, himself, was not much in love with the new arrangement; and, having no family, he made the following liberal proposition to his loud-tongued flock. "Advance my stipend," said he, "£50 a year, which will only be *one shilling* for each family, and I shall most cheerfully give up £50 on my own part: in other words, although my Bounty is to be £100 a year, I will absolutely refuse to accept it." Well, what course did the superlatively pure and spirited Christians pursue, who so ardently desired their Minister to sacrifice £100 per annum, for the maintainance of conscience and independence? Why, they went quietly home; and proved that they did not hold all "the great principles," about which they had de-claimed for many months, to be worth *one shilling a year*!

The two Synods of Presbyterian Seceders—the Orthodox Burghers, and Anti-Burghers—acted in a manner precisely similar to the conduct of this *noble* Congregation. They raised "a mighty pothor" over all Ulster—they foamed with indignation against "the Erastianism of the General Synod," and against "the utter degradation of

Presbyterians, in submitting to accept the alms of the state"! They talked so loud, and looked so grave, that many people believed them to be in earnest; and, consequently, in very many places, their small and poor Congregations were largely recruited by desertions from those of the General Synod; and, in several other localities, they collected *new* Congregations from the fields of their neighbours, in which they had industriously sown the seeds of discontent. This game having been played for six years, and all the mal-contents of the General Synod having been gathered into their own folds, a few Leaders meanly and privately sneaked over to London, in the year 1809, under Episcopalian ("*Erastian*") influence; and after several months' negotiation, returned with a paltry Government Grant, in their pockets, of £40—£50—and £70 a year, for *their own* three classes! The history of clerical trickery and meanness presents nothing *lower* than this. The loud tongues became dumb—the froth and fury of declamation disappeared—and even "the cant of conscience" was heard no more! They took "the accursed thing."

One, and only one, honourable Seceding Minister, indeed, did lift his manly and indignant testimony against this apostacy and degradation. This was the truly honest, the profoundly learned, and the every-way excellent James Bryce, of Killaig, near Coleraine—the father of Dr. R. J. Bryce, the present most respectable Principal of the Belfast Academy. Six new Societies have been added to the honourable "Anti-Bounty Associate Presbytery" of which the venerable James Bryce is still the "*Decus et Tutamen*"—the ornament and the support. I do not concur in their views; for I know that the acceptance of Royal Bounty does not necessarily render any man a slave of the State—but, I do heartily honour their moral purity, their Christian sincerity, and their self-sacrificing integrity.

(To be continued.)

INTELLIGENCE.

LET IT BE KNOWN.

The following are selected from papers in the slave-holding States, as specimens of the cold-blooded spirit with which our suffering slave fugitives are pursued. One would suppose that devils would blush thus to publish their own shame:—

"Ran away, my negro man, Richard. A reward of twenty-five dollars will be paid for his apprehension, dead or alive. Satisfactory proof will only be required of his being killed—D. A. Rhodes, Ala.

"About the first of March last, the negro man, Ramsom, left me, without the least provocation whatever. I will give a reward of twenty dollars for said negro, if taken dead or alive; and if killed in any attempt, an advance of five dollars will be paid—B. Johnson, Crawford Co., Geo."

"Was committed to jail, a negro boy named Jim, had a large lock chain round his neck—Wm. Toler, Sheriff, Simpson Co., Miss."

"Ran away, a negro man, named David—with some iron hobbles round each ankle—H. Lofana, Staunton, Va."

"Ran away, negress Caroline—had on a collar with one prong turned down—T. Enngy, New Orleans."

"Ran away, a black woman, Betsy—had an iron bar on her right leg—J. Henderson, Washington Co. Miss."

"Was committed to jail, a negro man, named Ambrose—has a ring of iron round his neck—W. Dyer, Sheriff, Claiborne, La."

"Ran away, a negro named Charles—had on a drawing chain, fastened around his ankle with a house lock—Francis Durrett, Lexington, Lauderdale Co., Ala."

"Ran away, the negro Manuel—much marked with irons—A Murat, Baton Rouge."

"Was committed to jail, a negro boy—had on a large neck iron, with a huge pair of horns, and a large bar or band of iron on his left leg.—H. Gridley, Sheriff, Adams Co., Miss."

"Ran away, the negro George—had on his neck an iron collar, the branches of which had been taken of.—F. Lemos, New Orleans."

"Committed to jail, a negro man who calls his name John—he has a clog of iron on his right foot which will weigh four or five pounds.—B. W. Hodges, Jailer, Pike Co., Ala."

PREACHING OF CALVIN.

It appears that, in about twenty years he ruled Geneva, Calvin preached nearly two thousand sermons. Of these some twenty have been printed; while of the remainder the texts only have been preserved. And, of a truth, with two, and only two barely possible exceptions, these texts are remarkable. They are as follows:

OLD TESTAMENT.	
Genesis.....	123
Deuteronomy.....	200
Job	59
Psalms.....	94
Isaiah.....	343
Jeremiah.....	91
Lamentations.....	25
Ezekiel.....	174
Daniel.....	47
Ezra.....	65
Joch.....	17
Amos.....	43
Obadiah.....	5
Jonah.....	6
Micah.....	28
Zephaniah.....	17
	1337

NEW TESTAMENT.	
Acts.....	189
St. Paul, 1st Corinthians.....	110
Do. 2nd do.	66
Do. Galatians.....	43
Do. Thessalonians.....	46
Do. 1st Timothy.....	55
Do. 2nd do.	31
Do. Titus.....	48

588
1337
1925

Nineteen hundred and twenty-five sermons, and not one of them from either of the Gospels!

Now what may be the effect produced upon the minds of others, by this strange enumeration, is more than I can say; but, when first brought to my knowledge, the emotion it excited was one of unmingled amazement. I had not supposed it possible, although when connected with

the religious sentiment, false conclusions might, as indeed I well knew they did, pervert and deaden the Moral Sense, yet that they could, in addition, as in the case of Calvin, so thoroughly chill all the kindlier feelings of our nature. It had not entered my imagination, that any man, viewing with reverence the Gospels, could preach, upon an average, very nearly two sermons every Sunday for twenty years, without having even his fancy sufficiently warmed towards his fellow creatures, by the exalted morality everywhere diffused, and by the gushing affection bursting from almost every page written by the four Evangelists, without being coerced, during the whole of that protracted period, to bestow, at least, one single solitary discourse on Mathew, Mark, Luke, or John.—*Dr. J. A. Smith.*

UNITARIANISM IN CORNWALL.

The cause of Unitarian Christianity has been silently progressing in the towns of Hayle, Penzance, and Falmouth, during the past year. By the wise distribution of tracts, and conversation, several persons have had their attention directed to its simple truths, as also desires engendered in their minds to investigate, and become better acquainted with the Sacred Scriptures and its teachings. The prospect of success in these towns being so apparent, the friends deemed it desirable to endeavour, if possible, to form congregations, and conduct public worship. Application was accordingly made to the executive of the Western Unitarian Christian Union for assistance, who promptly responded to the request, by obtaining the consent of Mr. Joseph Barker to visit Cornwall, and, by lecturing on Evangelical Reform, endeavour to arouse the attention of its inhabitants to the claims of primitive Christianity. The announcement of Mr. Barker's lectures in Hayle called forth a spirit of determined opposition from the orthodox professors. A Wesleyan local preacher (F. Harvey) called meetings, and gave what he called "Barkerian readings," or select passages from J. Barker's works, with seasonable remarks, the purport of which readings was, if possible, to prepossess the minds of the inhabitants against Mr. Barker, and thereby prevent their attendance at his lectures, as his character was assailed more than his teachings. But the attempt was unsuccessful; a spirit of curiosity was awakened; and, on Mr. B's arrival, his lectures were attended by hundreds, who listened

with riveted attention to his Scriptural illustrations of the doctrines and teachings of Unitarian Christianity.

Mr. Barker lectured at Hayle on the 21st, 22nd, 27th and 29th August. On the 21st an attempt was made by F. Harvey to prevent Mr. B. from speaking, but the audience compelled him to desist, much to his chagrin; and, on the evening of the 29th, a desultory discussion took place, which ended with the orthodox discussionists finding fault with each other for their futile and lame attempts to refute Mr. Barker's statements.

On Thursday, the 26th, a meeting was held at Falmouth, to organise a union of all the Unitarians resident in the county. Among the gentlemen present were, the Rev. W. Odgers, from Plymouth; — Michel, Esq., of London; Wm. T. Nicholas, Esq., from Penzance; Mr. W. G. Peace, (who having been for nine years a local preacher among the Methodists, has recently openly avowed his belief in the Unitarian faith,) from Hayle; Mr. Prout, Mr. Downing, Mr. Rundall, and several other friends of Unitarianism in Falmouth.—John Bouse, Esq. of Pendinnis Castle, having been called to the chair, the constitution was passed, committee and officers chosen, and other preliminary arrangements made for the formation of a union, denominated the Cornwall Unitarian Christian Society,

having for its object the securing of funds to meet the salary of one or two accredited ministers, to spread the truth by aid of tracts and loan circulation of books, as also to form three congregations, and otherwise conducting of regular public worship at Penzance, Hayle & Falmouth.

In the evening, a large meeting was convened, and a powerful address delivered by Mr. J. Barker, on the difference between "Modern Theology, when compared with Primitive Christianity.

On the 29th, the Rev. W. J. Odgers preached at Penzance in the afternoon, and at Hayle in the evening, to large and attentive audiences. At all the meetings some thousands of tracts were given away, and, from the eagerness with which they were sought after, as also the deep attention manifested, there is every reason to believe that these first attempts to bring prominently before the inhabitants of Cornwall the simple Gospel, as taught by Unitarian Christians, have not been without success—every indication that the elements necessary for the prosperity and ultimate triumph of the truth exist, if it be properly and judiciously presented to the minds of the people. It is therefore intended to use every effort, and give all possible aid, to assist the inquiring part of Cornwall's population to find the truth, and thereby throw off the shackles of human creeds.

NOTICES TO CORRESPONDENTS.

We have received a letter signed "John Orr, Licentiate of the Remonstrant Synod," challenging the Rev. David Maginnis "to a public examination of one another, in the Town of Belfast, on the subjects which should bear the most prominent part in the education of a clergyman." We cannot publish the letter, but the following brief extract will explain the cause of Mr. Orr's challenge. After referring to the statement put forth by Mr. Maginnis, viz.: that "the mechanic has read more, knows more, and has studied more" than our Students and Licentiates, the writer says:—

"You have thus inflicted a grievous injury on us all, and I, as one, am determined not to sit passive, whilst a charge so materially affecting my character as a minister and as a scholar, is preferred against me."

In our remarks on the subject of American Slavery, suggested by the meeting held in Belfast, on the 22d of July, we represented the Rev. J. Scott Porter as *concurring* in Dr. Montgomery's refusal to hold religious intercourse with Slave-holders and advocates of Slavery. We have since received a communication from Mr. Porter, from which we make the following extract explanatory of his real views in reference to this important question:—

"I not only did not express my concurrence in our eloquent friend's views on that topic, but expressly *disclaimed* them, and enunciated a totally distinct, if not opposite principle;—that, namely, which is so clearly expressed in the Protest of the One Hundred and Seventy-three American Unitarian Ministers against Slavery, as follows:—"*Our principles of religious liberty do not permit us to exclude our brethren who are Slaveholders from Christian fellowship.*" This principle I have, after due deliberation, adopted; I have repeatedly expressed it, in public and in private: I have uniformly acted upon it in practice, especially in my pastoral relation to my present congregation. I stated to the meeting on the 22d of July, that, when I became one of the ministers of that congregation in 1832, one of its members and office-bearers was an extensive holder of slaves; yet I neither saw then, nor do I now see, that I was guilty of any sin in communicating with him in all religious exercises and ordinances; or that I should have been acting right, in endeavouring to cause him to be excluded from the communion of our church, on account of his being a slave-holder. I yield to no man living in hatred and abhorrence of slavery: but I cannot allow myself to be hurried by these feelings into what appears to me an infringement of the religious and social rights of slave-holders and the abettors of slavery."

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VOL. II.

MODERN ORTHODOXY.

TRANSLATED FROM THE FRENCH OF M. COQUEREL.

(Continued from page 223.)

SECTION IX.—THE DIVINITY OF CHRIST.

FROM the doctrines of our faith we pass to its author, from Christianity to Christ; and state our belief in the following words: "We believe in the divinity of Jesus Christ, as the only Son of God, the only mediator between God and man. We reject the Athanasian doctrine of the Trinity, and we contend that faith on this point should stop at the limit Christ himself prescribed, when he said no man knoweth the Son but the Father."

The controversies which have distracted the churches on the subject of the Trinity, have been the most virulent, and at the same time the most sterile, of any by which she has been convulsed. The bitterness and sterility of these disputes are easily accounted for. Controversy is always virulent in proportion as the subject matter in debate is obscure, as the language of the disputants is vague, and as their ideas are undefined; and, controversy is always sterile, as the matter in debate is unconnected with the moral laws and practical precepts of Christianity. Now the idea of the Trinity is but a vain effort to scan the nature of the Deity, —to penetrate his essence, to see the invisible, to place an infinite on a level with the conceptions of a finite being—the language of the disputants in this controversy has therefore been necessarily figurative, unmeaning and confused to a degree almost surpassing belief, and their animosity has increased in proportion to the difficulty—they have found in rendering themselves mutually intelligible, just as we know that the fury and destruction of a midnight assault are greater than those of a combat in open day. Nor have the losses suffered by Christian faith in these interminable and aimless disputes been compensated for by "any collateral" gain on the

side of Christian charity, or virtue. All the questions on the subject of the Trinity involve points of mere dogmatical speculation, having no possible connection with love to God, or our duty to our fellow men; and we fearlessly assert, that the creed of Athanasius, the only orthodox statement of the Trinity, has never originated, a repentant, a resigned, nor a devotional sentiment.

True it is, that the disputes on this dogma are less virulent than beforetime; the denunciations of its supporters are not so frequently heard, not that the disputants have come to any mutual comprehension of each other's theories, but they have agreed to discontinue the controversy. Such is a fitting way to terminate such an argument, silence looks like peace, and may happily be mistaken for it. What preacher of our day (in France) ventures to make the Trinity a subject of pulpit discussion, to introduce it in his pastoral exhortations? What work of any value has appeared for years upon this effete topic? What theologian of any character would dare to quote as of any importance the argument for this doctrine rested upon the words "Let us make man," an argument formerly so popular and satisfactory? The word Trinity exists not in the Bible; it is a pure invention of human reason, a sufficient argument with the Bible Christian for rejecting its use, for avoiding it in sermons, in works intended for religious edification, and in the instruction of the young. The notion of a Trinity will perish and be forgotten as the word becomes disused, and the period will arrive when the Christian church will be profoundly astonished that man ever ventured thus presumptuously to raise the veil which concealed the Holy of Holies, and look with daring eye into the sacred ark where God had placed his majestic presence.

With many all definite idea connected with the term is already passed and gone and the word alone remains. They fancy they believe in the Trinity, but they do not really do so. No doctrine less troubles their peace, or distracts their religious meditations. They have formed for themselves insensibly, and by the tried acquiescence of their reason, a system quite different from the old one, and are Trinitarians in a sense very remote from that adopted by ancient Orthodoxy. It is thus with the French Methodists of our day. They *acquiesce* in the opinions of other sects upon this doctrine, but are careful not to be too explicit in its statement, nor too exacting in requiring its reception from their own party.—We speak from our own knowledge and experience, and we re-

commend our readers to make the same trial as we have done. Ask professed Trinitarians what they do believe upon this doctrine. Leave them to explain their own views, and before they have reached the third sentence in their explanation you will find them Antitrinitarian! You will see heresy peeping from beneath their orthodox robe! you will find them contending, "Thad God *manifests* himself as the Father in creation, as the Son in redemption, as the Holy Ghost in sanctification; and the Trinity becomes ONE GOD, creating, saving, and sanctifying! In this sense we are all Trinitarians. We may remark while on this subject, that in the history of doctrines, this view is known as Sabellianism, and is wholly opposed to ancient Orthodoxy, to the Confession of Rochelle, and to the theology of Luther and Calvin. In former times Sabellians were condemned and excommunicated by the Trinitarians, now Trinitarians are almost to a man Sabellians!

This gradual and unconscious change which the lapse of time and the progress of knowledge have made in the profession of those who still fancy they hold fast to ancient Orthodoxy, has proceeded so far with many, that they have not a shred of the old Trinity remaining, and are astonished when we assert, that this doctrine is a vain effort of the human mind to comprehend the Deity, to define the infinite, to pierce the mysteries of God's nature, and to describe in the feeble language of earth the mighty operations and awful manifestations of the Almighty Spirit of the universe. To avoid misapprehension we therefore deem it necessary to declare, that it is the Trinity of the Athanasian creed, we attack and reject. A creed very different from the one bearing the name of the apostles, a creed which we never read without a shudder, which appears to us the most melancholy and deplorable proof ever given of the length to which pride and presumption will carry the mind of man, and which is alone useful in demonstrating the great truth to which we have before adverted, that God can alone comprehend God. In perusing this chaos of meaningless definition, which in attempting to define what cannot be defined, outrages every devotional feeling of the mind, one hears as it were the rolling of the thunders which interrupted the reproaches and silenced the cavils of Job's presumptuous friends. The clouds of Heaven thicken around us, the darkness deepens, and we hear the voice of God rebuking the profane accents of man and thundering in his ear, "Who is this that darkeneth counsel by words without knowledge?"

The extravagances of ancient Orthodoxy upon the doctrine of the Trinity, and the modifications necessarily introduced by time, have led to a marked change in the mode in which the faith of the church is now announced and defended in the discussions between the various sects, and in the controversy with the Rationalists and Sceptics. The object of defence is now not so much the Trinity as the Divinity of Christ. Now we claim to share the honour of supporting this holy ark with our feeble hands; not like Uzza fearing it should fall without our aid, but because we esteem it our duty to defend this doctrine of Christ's Divinity, as well against the incredulity of the false philosophy which denies, as against the mysticism of the pretended orthodoxy which disfigures it, we think it advisable to exhibit it in the native and luminous simplicity of the gospel word, and free it from the darkness and gloom of the Athanasian symbol. This may seem a bold undertaking, and yet we dare to think that something new may be said in exposure of the presumption, both of the Sceptic and the Theologian, and since the history of Uzza has been recalled to our recollection we devoutly pray that in the performance of this work which will almost complete our present task, we may remember that it is the duty of the humble worshipper to regard the ark of God at a respectful distance, to follow it with pious adoration, but not to gaze within upon its holy secret.

The question respecting the Divinity of Christ is almost invariably stated and discussed amiss. A view is taken of the subject which appears to us both presumptuous and inexpedient. This has led to a twofold error into which all sects in every age of the church have unhappily fallen. In the first place, an attempt has been made to establish this doctrine by human reason. Now it seems to us that this is not a question of reason, but of faith. It is a truth which rests on the testimony of inspiration alone, and the sole interference of reason must be confined to giving the correct interpretation of the passages in which the doctrine is announced. Take the following examples of the mode of reasoning sometimes employed upon this question. "An offence committed against an infinite being can only be effaced by an infinite atonement, and therefore Jesus must be the infinite God: If Jesus is not of the same essence as the Father, then Mahometanism is a more rational faith than Christianity!" "If Jesus is not the same as God, the Christian religion is but a refined magic."! "If Jesus is not the true God, he could not judge the living and the dead." Now none

of these subtle arguments have the smallest value, they move in a circle, they beg the question. They may appear logical, but logic is out of place here, she dares too much when she thus stands between God and Christ. With the evangelical student there is but one valid argument which weighs a little in this controversy, and that argument is "It is written."

Another source of error in connection with this controversy, has been the preference theologians have shown to regard the relations of Christ to God, rather than the relations of Christ to man. It is the last alone which concern us. What Christ is in relation to God, concerns himself and God alone, what Christ is in relation to man intimately concerns us, because on those relations depend our hopes of pardon, of salvation and of eternal life. This distinction appears to us of the greatest importance, and that it is so will, we trust, appear to our readers if they seriously weigh the following considerations.—The titles of Son of God and Saviour are distinct, Christ might have possessed the one without the other, because had not mankind fallen from virtue and incurred the spiritual death which sin entails, Jesus had not required to assume the office of a Saviour, nor had redemption been required by man. But the title Son of God appertains to him independent of his mediatorial office, and instead of visiting the earth to redeem sinners, he might have remained in the calm enjoyment of "the glory he had with the Father before the world was."

In fact we might reduce the New Testament scriptures to the three first lines of St. John "In the beginning was the word, and the word was with God, and the word was God." and these lines would contain an important and eternal truth, though not followed by another sentence of the gospel though "the word" had not "been made flesh," that is become a man, and consented to descend from Heaven to enlighten, to convert, and to save humanity. Our relations with Christ, therefore, depend upon the redemption he accomplished, not upon the divinity he possessed. We are more concerned in receiving him as the Saviour of men, than recognizing him as the Son of God. If our opponents insist that he could not be the one without being the other, that the redemption he accomplished depends upon his divinity, that to deprive him of divine majesty is to take from him the power to save, we merely reply, this is appealing to reason again, intruding upon the council of God, asserting that he can save but by one way, and redeem but by one method, it is passing a judgment on a matter of which we

are incompetent to form an opinion; it is scrutinizing the secrets of the Infinite and weighing them in the finite balance of our apprehension! *We* say, therefore, that we should not know Jesus as the Son of God, did we not know him as the Saviour of men.

By the attentive reader the New Testament will be found throughout to support the principles and preserve the distinction we have here indicated. All that it says of Jesus as the Messiah, the Saviour, the Redeemer, the Mediator, the Intercessor, our Advocate with the Father, the head of the church, the conqueror of death, the pledge of immortality, the judge of men, is simple clear and intelligible. Here faith cannot err. And why is this? Because our dearest interests are at stake, and because these things concern *our* relations with Christ. All that the New Testament says of Jesus as the only Son of God, is mysterious and incomprehensible. And why? Because these things concern the relations of Christ with God, and no more is revealed respecting them than is needful to illustrate these phases of love and mercy in which Christ has shown himself among men to save and to bless. Again, the mystery which envelopes the Son of God, and which shrouded him before his promised appearance, and its accomplishment in the work of redemption, becomes again impenetrable when this redemption is completed and the Son returns to the bosom of the Father. "The word was with God, and the word was God," this was anterior to the work of redemption. And who will dare to describe or define the nature of that intimate and ineffable union between God and his Son to which the evangelist thus obscurely alludes? "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him—that God may be all in all." This is after redemption, in the consummation of all things. And who can explain the nature and extent of this final subjection of the Son to the Father? But between these two extreme points, how much is clearly revealed! What glorious light between the darkness on either hand! What clear instruction bounded on either side by so much mystery! There lie the promises of the Gospel, the manger, the cross, the sepulchre, the church, the resurrection, and the final judgment.

The question of the divinity of the Saviour is easily disposed of after these preliminary remarks—remarks which humility appeared to us to dictate. We have said that it is in revelation alone we must seek for proofs of Christ's divinity, and we may now add, that even there we can only expect such information on this point

as may be essential to the attainment of salvation. Keeping these things in view we are prepared to enter upon the profitable study of the gospel history. We call to mind that at the period of Christ's advent, the Jews attributed all acts of divine power to the instrumentality of angels, and relying upon the old prophecies, looked for the Messiah as a member of their own nation and a temporal king. We also call to mind that the Gentiles were instructed by their sages and philosophers to recognize the existence of a multitude of genii, imaginary beings whom their teachers represented as having authority over nature. The sacred writers received from Heaven the inspiration necessary to teach them that the Saviour must be a more exalted being than the Jews expected, or the Gentiles could imagine, while under the influence of views like these. Hence the epistle to the Hebrews is devoted to the task of showing how greatly the Saviour is superior to angels or archangels, to all former divine messengers, to all the holy personages, to the patriarchs, kings, pontiffs, and prophets of the Old Testament history. Hence the gospel of Saint John, and a multitude of passages in the epistles of Saint Paul, especially in Corinthians, Ephesians and Collossians, manifestly distinguish the glory and power of the Saviour, from the dreams and reveries of oriental mythology. So clear is this purpose in the writers to whom we have referred, that we find them employing with evident intention, the strongest expressions of the philosophy of their day, and diverting them from their pagan application to apply them in a divine sense to Christ. And we find Saint John going farther than this, and devoting his gospel, in an especial manner, to the record of our Lord's own positive declarations respecting the glory of his divine nature, such are the following: "No man hath ascended up to Heaven, but he who came down from Heaven, the Son of man who is in Heaven." "What and if ye shall see the Son of man ascend up where he was before." "I know whence I came and whither I go." "I speak that which I have seen with my Father." "Before Abraham was, I am." "I came forth from the Father and am come into the world: again I leave the world and go to the Father." "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." "For thou lovedst me before the foundations of the world." Now in all these texts as in numerous others in the Epistles, we never find the divinity of the Saviour presented to us as an abstract, isolated or speculative doctrine, it is always associated with

the idea of Redemption. Nor can we reconcile these texts with the opinion that the Saviour was a mere man, or a mere angel. We therefore believe in his divinity as St. John and St. Paul believed in it. He is the representative of God to man, as he is the representative of man to God: "the first-born of every creature."

Such is modern orthodoxy, always ready to say with St. John, "The word was God," and not forgetting to add with him, "the word was with God." In other words she avoids the error of ancient orthodoxy which introduced the greatest confusion into the notion of the Supreme Being, which confounded Jehovah and Jesus, which at one time magnified and at another diminished the divinity of the Saviour. According to our faith there is a union between God and Jesus, and not a confusion. Jehovah is always the one living and true God, and Jesus Christ the only begotten Son of God. Leaving to God his work, and to Christ his, we avoid the deplorable error of Catholicism which addresses Mary as "the mother of God," as if God could be born, and which speaks of God dying for us, as if God could die! This system destroys the distinction which the gospel always notes between God and Christ, speaking of the one as the Being of Beings, immutable in the depths of his infinity, and of the other as his only Son who left the bosom of the Father, to appear in our world the image of God. To illustrate our meaning we shall require to quote but two of an infinite number of texts. "Of that day of final judgment knoweth no man neither the angels that are in Heaven, neither the Son, but the Father only." How clear the distinction here drawn by Jesus between his knowledge and that possessed by the Father! And how clear the same distinction, as to power, is noted by St. Paul, when he says, "The Son shall himself be subject to the Father, that God may be all in all."

But some one will say, you gain nothing in simplicity and clearness by thus receiving the divinity of the Saviour. Your opinion is as obscure as that of the Trinitarian, obliged by his system to believe that God was crucified for our salvation! It would be easy to show that we gain much by our view, that ancient orthodoxy has its contradictions, ours its mysteries, a difference of every importance. But we desire to give a better reply than this. We do not seek to *gain* any thing, we simply open the gospel with respect, read it with prayer, meditate upon it with submission, and declare what we have found therein. We seek not to diminish the difficulties of our faith, nor to smooth over the obstacles that the

gospel may present. God forbid, that we should attempt to explain the teachings of the Bible so as to suit a purpose of our own, or seek to lessen the sublimity of its doctrines, or rationalize its Christianity to make it more acceptable to our worldly logic! Far from desiring to recommend our faith to easy acceptance by the human intellect, the first and the last words of our creed, are the words of caution and humility uttered by himself. "No man knoweth the Son, but the Father." Alas for the vanity of human reason! In eighteen centuries mankind have been engaged in persecuting and denouncing each other for not comprehending aright a truth which is known to God alone!

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(Continued from No. X. Vol. II. page 338.)

Previously to the augmentation of the Royal Bounty in the year 1803, the General Synod of Ulster, by order of Government, divided the total amount of the Grant by the number of Ministers constituting that Body; and, consequently, the smaller the number of Congregations connected with the Church, the larger was the amount of Bounty accruing to each Minister. This appears to have been a very salutary regulation, and one that effectually checked the needless increase of worshipping Societies: for, so early as the year 1770, the Synod enacted a Law which required every new Congregation "to give security for £50 a-year, to whatever Minister or Probationer they should call." Such a sum, at that period, was more than equal to 100*l.* at the present time; and so careful were the Synod to avoid the unnecessary increase of congregations, that as a farther precaution, they would not permit any new Meeting-house, in rural districts, to be built within less than two miles of another—and that, only after the matter had lain over, one year, for inquiry and consideration.

Those regulations, though probably dictated by selfish motives, were admirably calculated to secure the harmony and discipline of the Church; and to prevent the absurd and capricious divisions of congregations which have, of late years, caused so much bitterness

amongst the people, so much pandering to the passions and prejudices of the multitude on the part of ministers, and so much worse than useless waste of the funds of the State. From the period, (1803,) in which every new congregation received a special grant from Parliament, and particularly since the secession of the Remonstrant Synod, Congregations have sprung up like mushrooms—and many of them with almost as little substance and stability. Had such erections taken place merely in localities where small numbers of honest Christians could not conscientiously continue to worship in connexion with old congregations, the matter would not have been seriously objectionable: but, unhappily, the majority of them, I fear, have sprung up amongst persons of the very same creed, from the paltry jealousies of ministers, the contentious spirit of the people, or an unworthy desire to augment the social and political influence of the church by extravagant boasts of missionary zeal and increasing numbers. Hence, the unceasing annoyance experienced by the people of England, Ireland, and Scotland, from solemn Irish beggars, soliciting funds to erect places of worship, which only leave vacant pews in neighbouring temples: and hence also, the annually increasing demand upon the national treasury, for new Bounties to support useless ministers. Useless is, indeed, in many cases, too mild a term: for I sincerely believe, that they are frequently injurious. The people have “itching ears”—the ministers are afraid “to rebuke and exhort with all authority,” lest their flock should desert them, in order to enter the fold of some gentler shepherd—miserable prejudices are fostered instead of being corrected—and the pastors of the same church, who ought to live in mutual love, often live in mutual jealousy and alienation.

Desiring to check these growing evils, the Irish Government made a regulation, eight years ago, requiring every Congregation to pay a *bona fide* Stipend to its Pastor, of at least 35*l.* *per annum*, in order to test the stability of the congregation, the zeal of the people, and the necessity for a minister. In the framing of that reasonable regulation, the Non-Subscribing Presbyterians of Ireland heartily concurred; but the General Synod loudly remonstrated against it—clearly foreseeing that, if honestly enforced, it would speedily cause many of their mushroom congregations entirely to disappear. Already, as public records abundantly prove, its salutary pressure has begun to be felt: and, if the Irish Government strictly and impartially test the accuracy of the annual “Returns

of Stipend and People" made by the several congregations, great benefits will be eventually conferred upon the Presbyterian Church, and some saving effected in the expenditure of the public revenue. I am disposed to maintain, indeed, that the most effectual barrier against all fraud, as well as against the erection of unnecessary places of worship, would be found in resorting to the ancient plan of giving a *fixed* Grant to the Church, and enforcing its equal distribution amongst the ministers. I feel persuaded that, "to this complexion it must come at last:" and not only so, but that, in the end, *all* the Churches of the Empire will be similarly endowed. Between this equitable plan and absolute Voluntaryism, I have long seen and said, that no middle position can be honestly and tenably occupied. I do not deny that the Voluntary System may seem to work well, where there are Ministers possessing great abilities and eloquence; and in wealthy Towns, where the comfortable maintenance of such ministers may gratify a pardonable vanity and confer a popular distinction, upon the lay members of a congregation: but, I sincerely believe, that such a system is utterly inapplicable to the indigent and vicious masses in towns, and to the poor and scattered population of rural districts. Protestant Voluntaryism, at least, has never prospered under such circumstances; and even Catholicism, with all its power and terrors, only drags out a miserable existence. Were none to receive religious instruction and consolation except those who are able and willing to pay for them, I can assert, from personal observation and experience, that multitudes of the humbler classes of Protestants would be entirely destitute of Christian edification and ordinances. There is, besides, in the very nature of absolute voluntaryism, a powerful tendency to enslave the clergy and to perpetuate error amongst the people. A few eminent men, like Robert Hall of Bristol, Dr. Pye Smith of Homer-ton, and Dr. King of Glasgow, may command their own terms and pursue their own course; and others, like many excellent men in several Dissenting Churches, may, at all hazards, maintain unbending consciences, or be blessed with congenial hearers: but it will scarcely be denied, that many walk in chains through life, from the fear of offending those by whose contributions they are clothed and fed. A priest-ridden people are contemptible; but an educated minister of the Gospel compelled, on pain of starvation, to preach "with bated breath," to make a compromise with prejudices and errors, and to rely, when he can work no longer, upon the stinted alms of a new generation, is an object of the deepest compassion.

Such a miserable man, I would not have in Christendom : and to paying the Clergy of *all Churches*, out of the general Revenues of the country, such a moderate annuity as would raise them above want and temptation, I can see no more objection, on the score of strict justice, than exists in supporting any of those great institutions which confer benefits upon the entire population. Many clear-minded and worthy men, I am well aware, take different views of this question ; and all those who wish to hold their Clergy in bondage will clamour loudly against such an arrangement : but, I am fully convinced, that before fifty years shall have elapsed, it will nevertheless be accomplished. Nothing, I sincerely believe, would more powerfully tend to remove sectarian jealousies, to promote social harmony, and to advance the great cause of Christian truth. Enlightened men, spread over the entire country, and possessing all the influence which the laity so readily accord to the ministerial office, would act as “a moral police” of incalculable value—promoting education, industry, good habits, social happiness, and subordination to the laws. Such an arrangement, besides, would operate as an essential pecuniary relief to the humbler classes of society, by throwing the burthen of supporting the clergy, mainly upon the wealthier portion of the community.

Leaving this episode, however, which I know to be a subject of “doubtful disputation,” I resume the thread of my Narrative at the year 1810, when, for the first time, I attended the annual meeting of the General Synod of Ulster, at Cookstown, as a constituent member of the Body. Never shall I forget that peaceful, happy assemblage of Christian Free-men ! It was worthy of the early and uncorrupted times of Irish Presbyterianism : it realized all my boyish dreams concerning the Church of my Fathers and of my own choice. Our mornings and afternoons were spent in the calm, cheerful, and harmonious discharge of routine duties : our evenings, in delightful social converse, amidst

“ The feast of reason and the flow of soul.”

The young Ministers, scattered over the Province in various fields of duty, renewed their school and college friendships : the older Members talked over, in graver mood, the pursuits and pleasures of earlier years : and, sometimes, the young, the middle-aged, and the old mingled together—forgetting their years, in their rational, Christian enjoyments. How delightful it was, to listen to the genial flow of matured wisdom from venerable lips—to hear ringing

peals of laughter elicited by the playful and polished wit of manhood—and to rejoice when some ingenuous youth gave promise of future distinction by grave remark or ready humour! And, then, the whole scene, both within and without the Synod-House, was rendered bright and beautiful by the constant sunshine of mutual forbearance and charity. Amidst a recognized variety of *Creeds*, there was perfect “*unity of spirit* :” for every man, whilst rejoicing in his own liberty, respected the rights of his brother. We therefore met in love, continued together in harmony, and parted with regret. Old friendships were cemented, new attachments were formed, and we looked forward to our stated meetings as annual jubilees! Such *was* the General Synod of Ulster, when, on my first return from Cookstown, I gloried in the name of Presbyterian, and rejoiced in my Church, as the embryo of a Church *universal*, in which the Bible was the only standard of Faith, and the conscience of every man was free!

Such did the General Synod continue to be, for several years—a bright example, in its own harmony, of the living influence of religious liberty; and, as a natural consequence, the strenuous advocate of equal civil rights for all the people of these realms. In the year 1813, a strong and unanimous Declaration in favor of Catholic Emancipation was transmitted to Government, and published in all the leading Journals of the empire; and, in the same year, a Committee was appointed to confer with the Directors of the Belfast Academical Institution, with regard to the propriety of adopting that Seminary as a place of education for candidates for the ministry in the Presbyterian Church. The Conference was friendly and satisfactory; and the Committee, which was numerous and influential, recommended, at the annual meeting of Synod in 1814, a certain Resolution, which was finally adopted in the following year, with a few unimportant alterations. As that resolution laid the foundation of the primary connexion between the Institution and the Synod, and became the source of all the heart-burnings and evils which have since arisen, both in the Belfast College, and in the Presbyterian Church, I here insert the names of the Committee and the Resolution itself:—

“ COMMITTEE OF CONFERENCE.”

“ Messrs. John Thompson, A. G. Malcolm, R. Acheson, Dr. Wm. Neilson, N. Alexander, J. Whiteside, W. Moore, W. Dunlop, S. Hanna, T. Alexander, R. Stewart, W. Porter, A. Millar, R. Hogg, James Bankhead, and George Hay.”

"*Moved and unanimously agreed to*,—That the same respect be paid by the Synod of Ulster to the Certificates of the Belfast Academical Institution, of attendance and progress of the Students in learning, as to the certificates from foreign Universities, so soon as adequate Professors are appointed to lecture in this Institution, on the different branches of science which the Synod points out to the Students under its care, *provided* a Committee of this Body, who shall be annually appointed for the purpose, and attend the examination of the Students in the Institution, shall concur in such Certificate, and signify its approbation by the signature of its Moderator."

Now, it has been solemnly asserted, and repeatedly laid before Government and the world, that the words "*Adequate Professors*," in the above resolution, meant *Trinitarian Professors*; and, that, consequently, the Managers of the Institution were pledged to elect Trinitarians alone. To say nothing of the absurdity of supposing such a pledge to have been given by the Unitarian Directors of a Seminary which had been raised almost exclusively by the exertions and contributions of Unitarians, whilst the subscriptions of Calvinists were little more than nominal, the very constitution of the Synodical Committee, itself, abundantly proves that such a demand could never have been contemplated. Of the *sixteen* members composing the Committee, *eleven* certainly, if not *twelve*, were, themselves, Unitarians! And, yet, Government and the world have been gravely asked to believe, that two Unitarian Bodies deliberately agreed to pass sentence of perpetual exclusion against all men of their own Communion, and to hand over a property which cost £16,000, to those who had not then contributed £600! In good truth, such a stipulation was never dreamt of by any party—the question of orthodoxy or heterodoxy was, at that time, never mentioned in society—and the early Professors were all elected without the slightest reference to their Creed.

Under these liberal and wise regulations, the Institution was opened on the first day of November, 1814, a Parliamentary Grant of £1500 *per annum* was obtained, the Classes were rapidly filled up, all was life and energy, and the Synodical Committees that attended the Examinations at the close of each Session, exhausted the language of panegyric, in praising the whole arrangements of the new and popular Seminary. I well remember those bright and halcyon hours—the daily feasts, the daily speeches, and the "thunders of applause." But an event occurred at the end of two years, which produced a great sensation and some changes. Two of the Masters attended a Dinner, in honor of the memory of our patron Saint; and "America, the land of liberty and asylum of the op-

pressed," was given as a toast. Let it be kept in mind, that this Dinner did not take place within the walls of the Institution, and that no Professor was present; and, yet, on this paltry pretext, the Government of the day withdrew the Parliamentary Grant. I say *pretext*; for, the late Dr. Black, of Derry, who, through a certain influence, was hostile to the Institution as a place of College Education, had persuaded Lord Castlereagh, that our Students should be educated in Scotland, as they had formerly been, and not in the Whig town of Belfast. This view of the case is confirmed by the fact, that, in the year 1819, Lord Castlereagh offered, not only to renew the Grant but to augment it, provided the education were confined to general literature, science, and practical branches—excluding Students for the Ministry. And did the Proprietors of the Institution accept the golden bribe, and break their compact with the Synod? No: they maintained their fidelity at all hazards: they cast themselves upon public liberality for aid: and nobly did the public answer their appeal. Thousands upon thousands were subscribed by generous men of all sects: and, for twelve years, the Professors were supported by this sustained liberality.

During the early portion of this period, a tolerably good understanding existed between the Institution and the Synod. The Seceders and Covenanters, also, afforded a valuable supply of Students. But an event occurred in the year 1821, which, as it produced momentous consequences, deserves to be distinctly set forth.

In that year, Dr. William Neilson, who held the united Professorships of Latin, Greek, and Hebrew, died suddenly, on the 27th of April. A successor was accordingly to be chosen; and four prominent candidates appeared in due time, viz. Mr. R. J. Bryce, the Rev. W. Bruce, Mr. Kyle, nephew to the Provost of Trinity College, and Mr. Repp, patronized by Mr. David Kerr, the brother-in-law of Lord Castlereagh. All those gentlemen advanced high literary claims, and the last three possessed strong subsidiary recommendations. Dr. Bruce was well known to be justly a favorite with Lord Castlereagh, and the appointment of his son was likely to conciliate the Government: or, at the worst, the affluent friends of Dr. Bruce, who had hitherto kept aloof from the Institution, were sure to become liberal subscribers. Mr. Kyle's appointment might also have conciliated men in power, from his connexion with Dublin College: and Mr. Kerr's protégé had evidently good Government interest. Now, it is no disparagement to the electors of the Institution to allege, that, under the circum-

stances then existing, they should lean to the candidate whose election, other things being equal, was the most likely to secure the restoration of the Parliamentary Grant, or large private contributions. On these grounds, Mr. Bruce and Mr. Repp became the most ostensible candidates; but as a counterpoise to their subsidiary recommendations, Mr. Bryce's *orthodoxy* was brought prominently forward; and Dr. Cooke, who had even then acquired some celebrity, became his ardent champion. Thus, for the first time, was the question of theological opinions introduced in connexion with a merely literary Professorship, in the Belfast Institution. A new ingredient of bitterness was therefore thrown into the contest; and no election ever created so much interest, or roused so many angry feelings. The result was favourable to Mr. Bruce, by a small Majority over Mr. Repp, and a large one over Mr. Bryce. A violent clamour was immediately raised by Dr. Cooke and the other friends of Mr. Bryce, who was held up as superlatively the best scholar amongst all the candidates; whilst it was alleged that Mr. Bruce was chosen by Arian voters, because he was an Arian Minister. Both these allegations were utterly without foundation: for although Dr. Bryce was even then a very admirable classical scholar, and is now a Teacher of distinguished eminence, his appearance, during the severe public competition which was instituted to test the acquirements of the several candidates, was certainly not superior to that of Mr. Bruce—whilst the latter had greater age, and greater experience as a teacher. Although at that time, by no means personally favourable to Mr. Bruce, on account of the early opposition raised against the Institution by his relatives and friends, I should certainly have voted for him, on the simple ground of scholarship and “aptness to teach,” had I then been an elector. This I say, without desiring to undervalue Dr. Bryce, for whom I actually *did* vote on a previous occasion; and for whom I entertain the highest respect, both as a scholar and a man. The allegation that Mr. Bruce was elected by Arians, or by Arian influence, is wholly without foundation. In point of fact, he was strongly opposed by two-thirds of the Unitarian voters; whilst his election was carried by the influence of Sir Robert Bateson, at the head of the Episcopalians, and by the Moderator of the General Synod, as leader of the Calvinistic Presbyterians.

I have entered thus minutely into the details of this memorable Election, because it led, step by step, to the alienation of the

Presbyterian Synods from the Belfast Institution, and, indirectly, to the Remonstrant separation. At the Synod, in Newry, in the year 1822, and at Armagh, in 1823, it produced bitter statements and acrimonious discussions: and, at Moneymore, in the ensuing year, it was made the groundwork of a claim to which the Institution ought never to have acceded — a claim to have the Testimonials of all Candidates submitted to the inspection of a Synodical Committee, with a view to direct the choice of the Moderator, and to compel his voting, at all times, for a Trinitarian only. This objectionable demand was not carried in the Synod, until after a warm debate which widened the breach between the Calvinistic and Arian parties: and that breach was rendered still greater, at the same meeting, in consequence of a motion introduced by Dr. Cooke, condemnatory of a sentence in the Preface to Dr. Bruce's Sermons, which declares that Arian opinions "were making extensive, though silent progress, in the General Synod of Ulster." Thus did the excellent Dr. Bruce and his Son, although themselves the calmest and most moderate of men, originate an excitement and contest, whose influence will extend to remotest generations, through the wonderful combinations and dependences of events.

Whilst these irritating discussions were proceeding in the General Synod and through the public Press, "a Code of Discipline" which had been projected in the year 1810, was finally adopted at Moneymore. Previously to this period, the Laws and Regulations of the Church were exceedingly imperfect in themselves, often contradictory, and so scattered through the Minutes as to be inaccessible to all young ministers, as well as to the great body of the people. Some fixed Rules, therefore, were evidently necessary, to guide the proceedings of Congregations, Presbyteries, and Synods: but so jealous were the Ministers of any interference with Christian liberty, that the original Committee, appointed to draw up the Code, were expressly enjoined to exclude all questions of Doctrine, and "to confine themselves to matters of *Discipline* alone." That Committee, consisting of senior members, made no progress for eight or ten years; and the matter was eventually entrusted to young and energetic men, including the late amiable and excellent Dr. Malcolm of Newry, Dr. Cooke, and several others. Dr. Malcolm was specially appointed to draw up a Prefatory Discourse, showing the Scriptural Foundations of Presbyterianism, in contradistinction to Popery, Protestant Episcopacy, Independency, and other forms of Church Government. Dr. Cooke, with the aid

of our old Minutes and certain Scotch Publications, drew up that portion of the Work which properly related to Discipline. Both Parts were executed with great ability; and after being carefully revised by a Committee, they were printed *on slips*, for the convenient perusal and consideration of the whole Church. Those labours necessarily occupied several years; and, in the mean time, the election of Mr. Bruce having occurred, an evident courting of orthodox and High-Church approbation sprung up in the Synod; in consequence of which, Dr. Malcolm's admirable defence of Presbyterianism was unceremoniously cast aside. Dr. Cooke's Part was then referred for final revision, to a very numerous Committee of Ministers and Elders, which assembled in Moneymore, in December 1823, and whose proceedings, from various causes, will never be forgotten by those who were present. Had not the matter proceeded so far *in quiet times*, that those who had taken a prominent share in its arrangements could not decently disavow their own acts and opinions, it was quite evident that no Code would have been harmoniously adopted, without containing a rigorous Doctrinal Test. As it was, several attempts were made to accomplish this end, *indirectly*, by the insertion of amendments and new clauses; and, at one period, the Committee had nearly broken up in confusion. That event, indeed, would have undoubtedly occurred, but for the dexterity of a grave, orthodox Divine, when a proposition was made to require from Students, at the time of their being licensed to preach, either a direct subscription to the Westminster Confession of Faith, or an equivalent subscription, in other terms. This proposition was strenuously opposed by all the Unitarian members of the Committee, and also by several liberal Calvinists, who showed that it would virtually revive Subscription which had only been required by *four* Presbyteries out of *fourteen*, during the preceding fifty years. The amicable suggestion of the grave Professor was therefore eventually adopted, in the following ambiguous terms, viz.

“Presbyteries, before licensing candidates to preach the Gospel, shall ascertain the soundness of their faith, either by requiring subscription to the Westminster Confession, or by such examinations as they shall consider best adapted for that purpose.”

In recommendation of this resolution, it was jocularly urged, that “*soundness in the faith*” was a pleasant, Indian-rubber phrase, which every Presbytery could stretch, so as to suit its own views; and the Bishop's witticism in the House of Lords was quoted amidst

loud laughter—"Orthodoxy is *my* doxy, and Heterodoxy is *your* doxy."

The affair was thus settled, laying aside the Westminster Confession as the authoritative Standard of the Church, but practically leaving matters precisely as they had stood for more than half a century. I confess, however, that I look back upon the entire transaction, although I was weak enough to acquiesce in it, with sorrow and humiliation. The compromise was an unworthy one, on both sides; and the Unitarians left themselves at the mercy of an *understanding*, and the interpretation of an *equivocal phrase*, of which Dr. Cooke did not feel ashamed to take advantage, during the progress of the Dissenters' Chapels Bill, although he was, himself, an assenting party to the arrangement! A hollow truce is always mean and dangerous; and my only consolation is, that our primary error operated as a beacon to warn us against the sin of unworthy compromises, on all subsequent occasions of temptation.

"The Code of Discipline," as sanctioned by the Committee, was adopted by the Synod, at Moneymore, in the year 1824, with the single dissent of honest James Elder, of Finvoy—a thorough bigot, but, at the same time, a most amiable, worthy, upright man. Many sanguine persons anticipated the permanent establishment of peace and forbearance from the apparently amicable settlement of this affair. I confess, however, that I never was of this opinion; for, I clearly saw that the discordant elements of the Synod could never be completely amalgamated. Constant appeals were made to the passions and prejudices of the people, both religious and political: an evident design was manifested of acquiring power, by the aid of popular clamour and excitement, so as either to crush impracticable opponents, or to make the Synod too hot for them: and the appointment of Dr. Cooke, as Moderator, in the year 1824, gave him that position which enabled him, during the succeeding year, to create so much excitement on the subject of the Belfast Institution, in particular, and on political and religious subjects, in general.

Early in the Session of 1825, the Houses of Lords and Commons appointed Committees to inquire into the State of Ireland; and the Moderator of the General Synod of Ulster, as a matter of course, was cited to give evidence. In his testimony before the Lord's Committee, he deposed that the Presbyterians of Ulster, as a body, were unfriendly to Catholic Emancipation, although just twelve years before, the Synod had unanimously issued a Declaration in support of the just claims of their Roman Catholic countrymen:

and in relation to the Belfast Institution, he deposed "that it was likely to become (and had indeed, already, to some extent become) a Great Seminary of Arianism." The former of these statements brought forth an immediate disavowal from leading Presbyterians in the town and neighbourhood of Belfast, in the form of a Petition to Parliament, in favor of Catholic Emancipation: and the allegation respecting the Institution was indignantly and truly repelled by separate Resolutions of the Directors, the Students, and the Professors. Nothing daunted, however, the Doctor stoutly reiterated the accusation; and called upon all loyal and orthodox men to sympathize with him as the spotless victim of Arians and ruthless Radicals. Nôr did he call in vain. The entire Orangemen of Ireland, from the peer in his castle to the peasant in his hovel, rallied round him; and orthodoxy, of all phases, hailed him as its champion. Thus uniting Evangelicism with Orangism, and the countenance of the aristocracy with the applause of the multitude, he rapidly acquired extraordinary popularity and influence. That he fought his battles with great talent, dexterity, and courage, I cheerfully admit: and here I may say, once for all, that I duly feel the difficulty and invidiousness of writing contemporaneous history; and especially that in whose events it was my own lot to sustain a somewhat active part. The times and scenes, however, have passed away, although many of the actors still remain; and whilst the occurrences are fresh in my memory, I sincerely declare that all the irritations which accompanied them have vanished from my heart. In speaking, therefore, of men whose proceedings not merely created great temporary excitement, but must also exercise important future influences on the religious and social condition of Ulster, I shall, assuredly, "nothing exaggerate, nor set down aught in malice." At the same time, I shall not keep back the truth, out of any false delicacy, or any mawkish affectation of liberality; and, if the name of Dr. Cooke shall occupy a large space in my Narrative, I have my justification in the notorious fact, that from the year 1824, until the present time, he has virtually been in his own person, the General Synod of Ulster—directing the majority of that Body by a power as despotic as eastern autocrat ever exercised over his slaves. Some of the Ministers, I am well aware, have felt deeply galled by the yoke; but their congregations would not allow them to rebel against his supreme will. I cheerfully admit, however, that, though a hard *Master*, he was, generally speaking, an open, manly *Opponent*—not very scrupulous, indeed, about

means and weapons, when in a difficulty, but usually frank and fearless. His dexterity as a debater, I have never seen surpassed, whether in defending his own weak points or attacking those of his adversary—his eloquence, during our Synodical discussions, was frequently commanding, and would have been always attractive, had it not been so often blurred with slang and buffoonery—the skill with which he played on all the chords of the popular heart was quite perfect—and had his cause been as good as his powers were distinguished, he would have been altogether irresistible. Upon his mistakes and faults as a public man, I must necessarily comment, in reviewing the transactions in which, for many years, he occupied a position so prominent; but I rejoice to believe that, in private life, he has no superior. Genial and cheerful always, instructive and amusing by turns, no man contributes more largely to the rational enjoyments of the friendly circle, or to the happiness of scenes still holier and more dear.

Having now “made a clean breast of it,” I proceed with the determined popular leader to the Synod, at Colerain, in the year 1825, where, as Moderator, he preached for two hours, a furious orthodox Sermon, and hurled all manner of scorn and defiance against his opponents. He subsequently attacked the Belfast Institution; and, amidst the applause of an excited multitude, carried, by a large majority, a series of Resolutions, calculated to wound the reputation, impair the usefulness, and trench upon the independence of that Seminary. Thus did he exercise summary vengeance upon the Directors and Professors, who had been honest and bold enough to impugn his testimony before Parliament: and, although some calm judging men looked upon those insolent Resolutions as rather an ungrateful return to the Proprietors of the Institution for taxing themselves to support Presbyterian education, and refusing an ample Parliamentary Grant on the ground of fidelity to their compact with the Synod, the multitude applauded the ungenerous act as a triumph of religious principle. A similar system of assault was followed up at the Synod of 1826, which met in Ballymena; and those debates concerning the Belfast Institution had been gradually inflaming the public mind, on the subject of disputed Doctrines, and preparing the way for the coming of that storm which burst upon the Synod at the ensuing annual meeting, in Strabane, and finally resulted in the disruption of the church.

(To be continued.)

HINTS ON CONGREGATIONAL PSALMODY.

"The highest forms of the beautiful and sublime in Music as in Poetry owe their origin and power over human feelings and affections to their union with the spirit of Religion, and the heart of man beats most truly and proudly, in unison with the harmony of fine art, when that harmony is the most faithful reflection of the image in which man was originally created."

TO THE EDITOR OF THE UNITARIAN MAGAZINE.

SIR,—It is now a considerable time since I drew the attention of the readers of your Periodical to the very imperfect condition of that portion of the devotional services in most churches ; in which alone all can audibly join—the "Congregational Psalmody"—in hopes that some one more competent to do justice to so important a subject, would have taken it up and pointed out the best means for accomplishing its improvement. In this I have been disappointed, and lest the subject should be entirely dropped, I venture again to offer a few observations suggested by conversations on the subject, and by a consideration of the important principles connected with music ; concluding with an extract from a Periodical, pointing out the origin of "Metrical Psalmody." I am much gratified to know that some improvement has been made in several places, but this improvement appears chiefly among those who are engaged to perform the service ; or those who voluntarily discharge it.

From the many complaints to be heard of imperfection, we would be led to expect some great effort for reformation ; but we, as yet, find many who express themselves on this matter quite apathetically, and are apparently so little interested as to be often absent, during the morning service. It is admitted by all that it is the duty of every one who has a voice ; to sing to the praise of God ; but the duty of having the rising generation taught to sing from childhood up is not so generally admitted. Until this is carried out by parents and others making a suitable provision for having the children and young people taught to sing in every church and in every Sunday school, no great improvement can be anticipated.

For the purpose of producing universally a suitable feeling of the importance of psalmody both individually and as a congregational service, I would suggest that a sermon should be preached in every church twice every year on the duty of cultivating and practising it.

I would next allude to a practice in some of the Scotch churches, which gives an interest in congregational psalmody to which we are quite unaccustomed.

Before commencing to sing the psalm, or hymn, which has been read by the minister ; the name of the tune about to be sung is exhibited on a conspicuous place of the music seat in large printed characters, and as there is a music book in almost every pew the whole assembly know the tunes to be sung, and very soon sing correctly in unison ; and thus a taste for correct singing is generally diffused.

When we consider that it is admitted by every one who has paid any attention to the matter, that the standing posture is best suited to a full developement of the voice in singing, we will perceive the great propriety of adopting that posture in all churches as is done in every Episcopal and Methodist place of worship. We will also discover the reason for the minister, in the former denomination of worshippers prefacing the singing with some such expression as the following : "let us *stand up* and join together in singing to the praise of God."

I find my observations getting so long that I must confine myself to a few gene-

ral remarks on the "principles connected with music," to draw public attention to the subject. The precepts, the doctrines, and the history of the Christian religion are associated with music to give them additional importance, influence and power, over the human mind. Thus the "principle" is indicated that the interests of religion, and your country require that the education and general attainments of musical men should be on a scale which would give dignity and moral value to their calling, placing them among the highest, as the lights, directors and improvers of the age, guarding the public against the thousand bad purposes to which music has been turned, elevating it as the spirit of moral harmony, associating it with the spirit of universal peace and brotherhood, hence proving its suitable conjunction with religion—with time and eternity. Music thus being properly used must always be associated with words which morality and religion would at once sanction, and we might hope to break down entirely that false association between music and intoxicating drinks, to which many at present appear to be pledged, thereby surrounding the poison with delusive social charms which have been fatal to thousands.

Should these observations find acceptance with your readers, I may trouble you again, but in the mean time must leave room for the "*Origin of Metrical Psalmody.*"

"The leading feature of the Reformation was the rendering the expressions of devotion in a language the people could understand. Luther, who was enthusiastically fond of sacred music, and who composed both hymns and tunes appears to have entertained the notion of a metrical translation of the psalms into the common language of his countrymen." The credit, however, of taking the first decided step in introducing metrical psalmody belongs to a widely different character.

"About the year 1540, Clement Marot, who held a state situation under Francis I. and was the favourite poet of France, tired of the vanities of profane or secular poetry, and probably privately tinctured with Lutheranism, attempted a version of David's Psalms into French rhymes. He appeared to have no design of obtruding his translation into public worship; and even the ecclesiastical censors, so little suspected what followed, that they readily sanctioned the work as containing nothing contrary to sound doctrine.

Marot thus encouraged, dedicated his Psalms to his Royal Master, and to the ladies of France. After a sort of apology to the latter for the surprise he was prepared to expect they would evince; on receiving the "*Sacred Songs*," from one who had heretofore, delighted them with "*Love Songs*" and sonnets, the poet adds in fluent verse, "that the golden age would now be restored, when we would see the peasant at his plough, the carman in the streets, and the mechanic in his shop, solacing the toils with psalms and canticles: and the shepherd and shepherdess, reposing in the shade, and teaching the rocks to echo the name of the Creator.

"There was much more prophecy in these lines of Marot than he probably intended—certainly much more, than those who first read them anticipated. In short Marot's psalms soon eclipsed the popularity of his madrigals and sonnets.—Not suspecting how prejudicial the predominant fashion of psalm-singing might prove to the ancient religion of Europe, all denominations adopted these sacred songs as serious ballads; and as a rational species of domestic entertainment. They were in such demand, that the printers could scarcely supply copies fast enough. In the festive and splendid court of Francis: of a sudden nothing was heard but

the psalms of Clement Marot; and with a characteristic liveliness of fancy, by each of the royal family, and the principal nobility of the court, a psalm was chosen, and sung to whatever tune they liked best.

“Meanwhile Luther was proceeding in Germany with his opposition to the discipline and doctrines of Rome; and Calvin was laying at Geneva, the foundation of a system of church polity more rigid and unadorned even than that contemplated by his illustrious fellow-reformer. Both appear to have been disposed to supercede the old Catholic hymns which were not understood by the people; with some kind of singing, which the congregation could understand, and in which they could bear a part.

“The publication of Marot’s hymns taking place at the precise juncture when Calvin contemplated the associating of *his* new hymns with plain melodies, which would be easily learned by the common people, the Reformer forthwith adopted the French psalm-book in his congregation at Geneva; a very popular step, on account of the French language being generally spoken in the Canton.—Being set to simple music they were easily mastered, and the singing of them was presently established as a popular branch of the reformed worship. Nor were they only sung in the Genevan congregations. They exhilarated the convivial assemblies of the Calvinists, were commonly heard in the streets, and accompanied the labours of the artificer. The weavers and woollen manufacturers of Flanders, many of whom left the loom and entered into the ministry, are said to have been the capital performers of this science. Thus was the poetical prediction of Clement Marot relative to the popularity of his psalms, literally realized.

“At length the use or rejection of Marot’s psalms became a sort of test between Reformers and Anti-Reformers, so that those who used them were considered heretics; those who rejected them were esteemed faithful.”

Yours, &c. &c.

PHILHARMONICUS.

CIII PSALM.

Attune, my soul, thy inmost thoughts,
God’s holy name to praise;
Let all thy energies combined
One grateful anthem raise.

On all his countless favours past,
And loving-kindness dwell;
And still with loftier melody,
His pardoning mercy tell.

Oft hath he raised my drooping head,
My tears of sorrow dried;
And from destruction’s hidden path
Oft turned my steps aside.

My heart with buoyant vigour glows
By his benignant care,
Glad as the eaglet when it soars
Through fields of purer air.

God sees the wrongs of the oppressed,
And makes their cause his own:
Full oft to Jacob’s ancient race
His righteous ways were shown.

Gracious is God, and merciful,
Still waiting to forgive;
While Justice smites, his Mercy pleads,
“Turn, sinner, turn, and live.

Far as the east is from the west,
Or earth from heaven above,
So boundless is his grace divine,
So infinite his love.

Such tender pity as within
A Father’s bosom glows,
Such pity to our erring race
Our Heavenly Father shows.

He judgeth not with eye severe
The feeble sons of earth,
He knows their passions, prompt to sin,
And urge them from their birth.

Frail man ! frail as a tender flower !
How soon his days are past !
How soon his grace and vigour fade
Before death's freezing blast.

Man turns to dust—his former place
Knows him no more for ever.

God's love extends from race to race ;
His goodness faileth never.

In highest heaven he sits enthroned,
The universal King :
Angels, and all the heavenly host,
His praise exulting sing.

Let all his works in all the world
Join the angelic song ;
And still my soul his praise renew.
And still the strain prolong.—W.

TO TRUTH.

Thou heavenly virgin Truth !
I early sought thy shrine,
And brought the vows of youth
To seek thy smile divine.
I left the crowded fane,
E'en where my father's bow'd,
And set at nought the gain
That's won to please the crowd.
The crowd ! the ment'ly blind !
To stifle thought indeed !

Ravara, Oct., 1847.

Ask favours from my kind,
Or own a servile creed !
Great source of thought forbid !
And grant me strength to find
Blest Truth, wherever hid,
To arm my fearless mind.
With singleness of heart,
Yes, best-beloved, I'm thine !
Regardless who take part,
Or who as foes combine.

ZETHAR.

INTELLIGENCE.

THE ANNIVERSARY WEEK.
BY REV. E. S. GANNETT, D.D.

THE week of our late anniversary solemnities seems to us to offer encouragement which we shall be unwise not to accept. There was nothing very special in the character of the exercises that filled the successive hours and days devoted to religious celebration of one kind or another. The number of persons in attendance on the meetings was certainly not smaller, nor very much larger than on other years. The interest expressed or awakened in the various services was less fervid than on some previous anniversaries. Yet on the whole a calm survey of the experience through which we were led as we followed the order of engagements marked out for us by the custom of the week may present grounds of satisfaction and encouragement.

First of all we notice the fact, that Christianity has such an establishment among us, and such a hold upon the regards of the people that it could, through the multiplied institutions which it has called into existence, in a manner appropriate the week to itself. Not that the usual business of the city was suspended. Traffic and pleasure still opened their crowded marts and thronged

assemblies. But over them both religion appeared as holding a more marked control of men's thoughts. It was not trade, nor politics, nor military display that gave a character to the week, but religion, Christianity. It was the week of the anniversaries, and these anniversaries were celebrated by institutions professedly Christian, and avowedly seeking to increase the spread and influence of Christianity. The people were invited to show their interest in Christian objects and in obedience to this call they came together with gladness, and filled the churches, and pressed into the halls where consultation was held, and looked in one another's faces with a sympathy that grew out of their common faith, and declared in a language more unequivocal than words that they were "fellow-labourers in the Gospel of Christ." For three days the sound of a religious manifestation went up to heaven from the midst of this city, more distinct and emphatic than all the hum and cry of worldliness ; like the wind which at times sweeps thro' the trees and subdues all other sounds beneath its pervading breath. This is worthy of notice ; it is a fact to be overlooked neither by the Christian nor the man of the world, that in a community,

than which none on earth can be found more intent on the prosecution of outward interests, the secular aspect was for this length of time overborne by the moral, the religious, the Christian. Religion has not fallen into decay, when it can collect such numbers around its altars of piety and philanthropy. Christianity is not a dead letter nor a barren institution, when it can announce the anniversary meetings of more associations of men and women anxious to labour in its behalf than the day will bestow hours for their assembling, except by compelling a choice between different invitations urged at the same moment. Every one of these Societies is a product of the Gospel, and bears witness to the prevalence of some one or other of its real or presumed principles. And therefore all of them declare, as with a voice of unimpeachable affirmation, that Christianity is the accepted faith of the people.

And more than this; for next we observe, that one of the most striking characteristics of the late anniversary week was the practical turn which was given to the meetings. So far as came under our notice, or the information which we have received extends, the discussions were eminently practical in their purpose, having for their object to disentangle from all embarrassment the principles or to set forth in a clear light the methods on which depend the propagation of Christian truth and the success of Christian effort. There was not much brilliant speaking — less perhaps than usual. But this is not to be regretted. There was no ambitious oratory, no attempt to produce a transient impression on an audience, less appeal than usual to the feelings, and of course less of evanescent excitement. But there was more of earnest and solid discussion, more comparison of judgments, more examination of the grounds of action, and more inquiry after the best paths for Christian zeal to pursue. It was therefore a period of instruction rather than of emotion; and this appears to us to be a great improvement in the character of our anniversary meetings. It promises more permanent results. It shows that Christians are thinking more about the materials out of which their works of benevolence shall be constructed, than about the superficial claims which they may urge to attention.

Yet more noticeable was the place which was given to questions of social reform. Several of the Societies, whose members responded to the annual invi-

tation which assembled them as co-workers for Christ and humanity, entertained expressly and exclusively questions of this kind. There was the "Peace Society," devoted to the extirpation of that false sentiment, which countenances war and reads the Gospel through a Heathen translation. There was the "League of Universal Brotherhood," designed to promote the spread of those feelings which knit man to man in amicable relations, and the overthrow of those practices which fill the earth with violence and injustice. There was the "Prison Discipline Society," which aims at a mitigation and final removal of the terrible evils which mark the execution of penal laws, converting the penitentiary from a blessing into a curse both to the inmate and the community, and making punishment an education in sin. There was the "Prisoner's Friend Society," which stretches out a kind hand to the convict when his term of punishment is ended, and helps him to stand up among his fellow-men in the consciousness of repentant self-respect. There was the "Anti Slavery Society," fierce in its invective and extravagant in its hope, but with eye fastened on the wickedness of an institution which denies to man his natural rights, and with hand lifted to Heaven in protestation against its continuance. There was the meeting of the "Associationists," who advocate changes in the present order of society on moral and spiritual even more than on economical grounds. And other Societies might be named which seek to relieve humanity of some of its burthens, besides Missionary and Tract Associations, and the different agencies whose sole object is the spread of religious truth. — These Societies are of recent growth, and they indicate (for they reflect) that feature of the age, which entitles it to be called an age of philanthropic action. — On no previous anniversary week, perhaps, was there so little of theological, or certainly of polemical discussion, and never, probably, was there so free and strong an expression of interest in the removal of those disadvantages under which the world is struggling towards the era of its emancipation from prescriptive evils.

The "free expression." Was not another distinction of the late week, which deserves to be noticed, the disposition to allow the utmost freedom in the expression of opinion? What a variety of views was presented! From what

opposite principles did men start ! At what opposite conclusions did they arrive ! How many were the objections which solicited their attention ! What license was given to the tongue which chose to wander from strict propriety into the domain of general rebuke or personal remark ! Passing over the indulgence in which one of these Societies allows itself, and by which we believe it has retarded the cause it advocates, we may safely challenge the world to exhibit another place in which difference of opinion may be so fully expressed or so openly avowed. We know that an opposite judgment has been passed upon Boston,—that it has been pronounced to lie under the restraint of a public sentiment which seals the lips against the utterance of any other views than such as itself adopts ; but we cannot admit the justice of the remark. On the contrary, if there is a place in the world where speech is unshackled, it is here. Men say what they please on every subject, religious, political, literary, or social, that may arise. Look at the various organizations which exist for one purpose or another. Look at the sects which spring up on the spot, or find nourishment in a soil which seems to be equally adapted for the staunchest orthodoxy and the utmost extreme of liberality, the most cautious conservatism and the wildest ultraism. This variety of opinion and freedom of expression found large opportunity of display in our anniversary meetings. And we are glad of it. Let truth speak with its many tongues, and not always use one dialect. Let error mingle its discordant cries ; they will but serve to draw attention to what is better and more divine. Let speech be as untrammelled by conventional sympathies as the providence of God, which amidst its countless manifestations preserves its own, often unseen and unacknowledged, consistency ; provided only that it does not transgress the rules of reverence and courtesy which every one would wish to observe, who understands the two great commandments of duty.

Notwithstanding the wide scope of remark that was allowed, the meetings of the present year, with one exception, were remarkable for the candor which pervaded the discussions. We never knew so little of a sectarian character to intrude itself. The speakers showed themselves to be decided advocates of one or another class of opinions ; they did not compromise their denominational

preferences ; but at the same time they abstained from censure of other bodies engaged in the same great cause of Christian benevolence. We believe this is true of other portions of the Christian brotherhood, and it is undeniably true of our own. That wholesale, indiscriminate depreciation of others' belief, which has sometimes formed a principal element in the celebration of our anniversaries, was unheard. So far as we may judge from expressions which reached our ears, they who differ from us on the theological questions which have divided the Congregational body entertain a more courteous, if not more cordial feeling towards us than in former years. There are those among them, doubtless, who would be glad to restore the asperity of judgment, and the virulence even of religious controversy, which distinguished some of the earlier periods in the history of American Unitarianism. But these belligerent spirits do not represent the prevalent sentiment of the churches to which they belong. The opposite tendencies of exclusiveness and liberality which are now manifesting themselves in virtual, though not avowed antagonism within those churches, give promise of a happier day than has yet shone upon the interests of religion in New England ; for there can be little doubt that the former of these tendencies may be taken as an indication of alarm at the hold which the latter of them has secured upon both ministers and people, and that it will be overborne by the force of its rival, as this shall accumulate strength in the quietness and justice of its own growth. We want no Convention of believers from all parts of the earth or of the land to decide on the terms of Christian union, no Evangelical Alliance whose first step shall be to define the doctrinal conditions of fraternity but only that confidence in each other's sincerity of purpose and love of truth, of which the late season afforded at least some pleasing intimations.

The conclusion, therefore, which it seems to us may be drawn from an observation of these anniversaries is, that Christianity is gaining a firmer hold on the practical concerns of life and is sending a more direct influence into society. And is not this a most delightful conclusion ? What better or happier could be drawn from any succession of religious meetings ? It is pleasant to see the Christian sensibilities of people awakened ; it is profitable to feel our own hearts

stirred with sacred emotions ; but it is a yet more agreeable result to bring away from a week's experience, that the religion of the New Testament, the religion of life and of Heaven, the religion of the cross and the ascension, is connecting itself more efficiently with the affairs of the world and the actual state of things,—pervading society as an element of power, and not merely overshadowing it as a mystic or emblematic influence. In the transactions of the days under review we think we have evidence of a growing conviction in men's minds that religion must be God's vicegerent on the earth, to rule over all departments of human action, and not barely his high priest, to stand in the sanctuary of his presence and offer the sacrifices of praise or penitence. Too long, too long has the latter idea prevailed, and the functions of sovereignty and of sanctity which were united in the heads of some of the old religions, as if typical of the double office which should be filled by religion itself in the course of the ages, have been severed from each other,—religion being permitted to superintend man's intercourse with his Maker, while other principles reigned over his outward relations. Thank God ! the days of that error, as we trust, are numbered. The look of public distrust has been cast upon it, and it has cowered even before that glance. Let the fearless servants of religion now speak out in its behalf, and their voices shall bear it with acclamation to its throne of power. Let the streets and the approaches of the holy city, the Jerusalem whose limits are coextensive with the boundaries of Christendom, again send up the shout, “Blessed is he that cometh in the name of the Lord,” and that second “Hosanna” of the people shall prepare the way, not for the crucifixion, but for the dominion of “the Lord of glory.”

We have said that the anniversaries of this year seem to us to have been distinguished by the evidence they gave of an increasing desire to connect Christianity with the actual wants and ways of men. As an illustration of this remark we may refer to the series of meetings which were held in the Federal-street church. First came a service instituted by the “Book and Pamphlet Society,” when the right of Christianity to control the literature of the times was presented in a discourse, itself an example of what will be seen when the claim it was intended to enforce shall be allowed. The

right of Christianity to control the literature of the time, and of all future times,—was not that a noble theme ; and does it not show a perception of the place which Christianity ought to hold in the world, when the preacher maintains that the various expression of thought, and the various influences which are brought to bear on the formation of thought, through books should be determined by Christian faith, guiding the pen of the historian, the political economist, the writer of fiction, the poet, and the essayist, as well as of the clergyman ;—that men of letters, in a word, should consecrate the productions of their genius or their industry by the baptism of immersion into the spirit of Christ ?

Next we were invited to celebrate the anniversary of the “Boston Port Society,” an association whose object it is to befriend a class of men that for generations have been neglected as if they were the offscouring of the earth, too bad to be reclaimed, and too despicable to be cared for even in regard to their physical comfort. What a change have a few years wrought in the feelings of the community towards this numerous class, the carriers of the world, on whom depend the intercourse of nations and the spread, not only of traffic, but of civilization, refinement and Christianity. Within our recollection no one looked after them on the shore or in the ship,—except to mark them as victims or to use them as slaves. Now they are treated like fellow-beings and fellow-heirs of God's grace when in port, and bear with them holy and saving recollections across the ocean. What has caused this change ? What is to render it yet more extensive and effectual ? The spirit of Jesus in the hearts of his disciples,—Christianity,—the religion of the Scriptures, which declare that “God is no respecter of persons.”

Then came the public meeting of the “American Unitarian Association,” an institution whose special design, as declared in its constitution, is to “diffuse the knowledge and promote the interests of pure Christianity,—to correct the false notions which men have conceived respecting God's blessed truth, and to give that truth uncorrupted by a gross admixture of error, a closer connexion with the minds and hearts of men. This is pre-eminently a Christian object, avowedly and exclusively such ; and whatever of a sectarian air it may seem to have is but a necessary consequence of

the circumstances which compel believers in the gospel of Christ to work together according to their theological affinities, if they would proceed without confusion and defeat. Among the methods which this Association adopts for effecting its purposes are the distribution of tracts and the employment of missionaries, two of the great agencies of modern philanthropy, and each of them an indication of the thought which is now uppermost in the heart of every sound philanthropist, the connexion of religious faith with human life.

We were next gathered within the same walls on the invitation of the "Sunday School Society," an organization of our own times, unknown in its present form to past ages, and intended to bring Christianity into connexion with the sensibilities of childhood and the maturing habits of youth. What course could be taken more sure to render the religion of the Bible the paramount influence in society, than the instruction of all the children of the land in the facts and their education in the principles of that religion? Here is an instrument which, if properly used, may in less than a century regenerate the whole people, supplanting the noxious opinions and vicious habits of former times by the establishment in a receptive and fertile soil of correct views and virtuous practices. We are far from thinking that the Sunday School is now made a source of unmingled good; but when its defects shall be remedied, there is no limit which can be put to its efficiency as a means of moral and spiritual advancement.

Last in order came the public commemoration of the Saviour in the rite which he himself commended to his apostles' use — the rite which in every instance of its celebration involves on the part of the communicant a recognition of his authority as teacher and Lord. How impressive was that scene, when the floor of the house could not contain without inconvenience the multitude who were anxious to testify their faith in Christ and enjoy the influences that flow from the contemplation of his cross. Apart from the purely sacred associations of the hour, the spectacle of that multitude was enough to inspire courage and hope. It said in almost articulate speech that here were hundreds of men and women, — young and old, rich and poor, brethren and ministers, from the city and from the country, — who were not ashamed of Christ, — who gloried in his name, and hoped to live through his death. Here

was an epistle written in the living presence of the assembly, which any one might read and no one could misunderstand. And here they appeared, — not as usual, alas! a small body on an appointed day, when the contrast between the retiring crowd and the remaining few is an argument against the supposition of a strong interest in Christianity among the people, — but filling every seat and pressing towards the altar of their faith. It was a touching and an animating sight, and whoever looked upon it must have felt that Christianity was not a forgotten nor a despised thing in this city.

Now in view of these facts and these conclusions may we not "comfort" one another "concerning our faith"? We mean the broad Christian faith, rather the points which distinguish us as a denomination. And yet if we were speaking only from an interest in the tenets which we peculiarly value, we should find ground of encouragement in what was said and done during the anniversary week; especially in that character of practical (not theoretical) philanthropy which was given to the expression of the religious sentiment. For we believe it may become the office of those who embrace these tenets, if they will be faithful to their principles and their opportunities to lead on the Christian philanthropy of the age. They may place themselves in the van of every true movement for reform, combining, as they do, in their principles, the elements of conservatism and progress, and enjoying more than any other denomination the respect and confidence of those who are not yet committed to the interests of Christianity as religious men. Would that they felt their advantage, and their responsibility. It becomes them — we might almost say, even more than other Christians — to take a hearty and efficient interest in the agencies by which our religion may be established in its rightful sway over all the affairs of the world, all the institutions, opinions and habits of society. If they fall behind the age, they fall below their duty. If they will take their proper place, the world will honor their intelligence and applaud their zeal. — *The Monthly Religious Magazine.*

GERMANY.—RONGE AND HIS CHURCH.

An important general assembly of representatives from the churches formed under the auspices of Ronge, was held at Berlin in May last. We subjoin a statement of such matters connected with this council as we think likely to

interest our readers. The council consisted of 67 members, who represented 151 communities or churches. In the assembly held two years since at Leipsic, the members represented thirteen communities. Many of the churches now in existence are found in the most important towns and cities in Germany. Before the meeting, the consistory addressed a circular to all the churches, in order to invite them to make known their views and the propositions which they intended to bring before the assembly at Berlin. The answers were printed, and then sent to each of the communities, in order that the topics might receive full consideration before they came under the attention of the council. In general, great unanimity prevailed. The propositions adopted were voted by large majorities. The discussions were amicable, and displayed an intimate acquaintance with the principles of religious liberty, a jealous regard to their rights as Christians, and an earnest desire for the furtherance of the spirit and practice of "pure and undefiled religion." The council terminated its sittings on the 29th of May, having come to the following resolutions:—1. The council declares its agreement solely on matters of a fundamental kind. 2. Its decisions are to be considered solely as proposals and advice. 3. As there has been made a proposition to establish a complete ecclesiastical constitution and a regular order for business, the council has named a commission which will make a report on the subject to the next general assembly. 4. Clergymen do not enjoy any privileges beyond others in virtue of their having been appointed deputies. 5. The churches which have openly declared their adherence to the principles and articles of the German-Catholic Church, may be present and vote in its assemblies. 6. A deputy cannot represent more than three churches. 7. The question respecting the admission of free Evangelical Protestant Churches is answered by the fifth article. 8. There shall be an administrative committee for the German-Catholic Church, both to manage its affairs and collect statistical facts, and this committee shall be the consistory of the place where the next general assembly shall meet: the next council shall be held in 1850, at Frankfort on the Orla. 9. The establishment of a general literary organ does not appear desirable. 10. The fundamental principle of doctrine in the German-Catholic Church is the free profession of the

doctrine of Christ considered in its harmony with reason. 11. The council decides that it will not subject the articles of belief to a revision. 12. The name of 'Catholic Christian Church', is that which best expresses the essential character of our association. 13. a commission is charged to revise the Liturgy and to select a collection of Hymns; as to the establishment of a general catechism, the council holds that it would be rather injurious than useful.

In his discourse at the second sitting of the council, the pastor Brauner, of Berlin, declared that the aim of the Catholic Christian Church was to deliver men from servitude, and to render them happy by means of virtue. "Luther," said he, "and the Reformation effected much for this purpose; but the liberty which they gave with one hand, they took back with the other: they made the Bible an immovable foundation, and did not know that it belonged to tradition. Thus the disciples did not understand the Saviour. His doctrine is a doctrine of liberty, truth and love. What are the ideas and the new truths which are now to reform the world and found the new church? Every thing is comprised in a single expression, namely, 'to erect the universal Church of human kind.' An institution of the kind must be raised on a quite different basis from those on which Christian churches have hitherto been founded." The council with great decision disavowed all distinction as of order between ecclesiastics and laymen. The fear of seeing the ancient hierarchy in any shape regain its power was so great, that the question was debated whether ministers should be admitted as representatives in the council. It was at last resolved by a very large majority, that all distinction between laymen and clergymen in the council should be abolished, and that not more than one-third of its members should be ministers. Ronge himself voted for the entire exclusion of clergymen. On the subject of admitting Protestant Churches into membership, the deputy Schell declared, with great approbation on the part of the assembly, "The faithful German-Catholic is he who, under the influence of love, faith and liberty of conscience, joins our communion and adopts our organization and our principles. Those principles are universal tolerance, the quest of truth, and a determination to manifest faith by works." The question whether an official journal should be established, was warmly

debated. The fear of compromising the cause of religious liberty and progress, led to a decision in the negative. There is the less need of an official organ, because the German-Catholics have already four periodicals.

Many of our readers will recognize in these statements traces of a state of opinion and feeling on religious matters similar to those through which the Unitarians of England have been led. The love of liberty, regard for the rights of conscience, dislike and fear of clerical influence and ascendancy, are points in which this new Church agrees with our predecessors and ourselves. In these matters, the true spirit of Christianity seems to prevail among the Christian Catholics of Germany. It is equally obvious that their leaders are men of religious sympathies, who have carefully and systematically studied the Scriptures, are possessed of the results of theological science, as well as of a wide and liberal culture in general, and are resolved, in a sober, earnest and philanthropic spirit, to exert their powers for the furtherance of a purer form of Christianity. May they reap ample success! Some points of doctrine which we hold, they may question or disown. What then? They love truth and pursue it; they acknowledge Christ and would promote his cause.—They aim to benefit man, and they employ as their instrument the religion of Jesus interpreted in accordance with reason. Here we find claims to our approval which we cannot disallow. The progress of the new Church has been most rapid. It aims at nothing less than universal prevalence. If it remain Catholic and Christian (we see no need for both epithets) in spirit and working, it will have coadjutors in every land, and powerfully advance the kingdom of Christ.

Of special importance at the present moment is the existence in Germany of the Christian Catholic Church. Religious liberty is, if not in danger, yet in debate throughout the land. Orthodoxy, subsidized by England, has for some time been very active in its efforts to bring the clergy under the yoke of antiquated creeds. The Prussian Government, unhappily fascinated by the grandeur of the English Establishment, has shown itself somewhat disposed to yield to the demands of Hengstenberg and other creed-religionists. On the other side, the learned professors and pastors who, in the exercise of Christian liberty and the employment of vast stores of knowledge, have formed convictions

adverse to the doctrines of the established formularies of faith, are very earnest in their defence of entire freedom of conscience; and, for that end, of complete immunity from doctrinal obligations and fetters. The reader may see the entire question well discussed in an admirable pamphlet just put out by that Nestor of liberal theology, Dr. Bretschneider, in his *Ueber die unbedingte Verpflichtung der Evangelischen Geistlichen auf die Kirchenbekenntnisse*. Jena, 1847; Nutt, 158, Fleet-street, London.—*Christian Reformer*.

AMERICA.

Protests against Slavery.—We select from the Boston Christian Register of July 17, some remarkable passages on the subject of Slavery.

"Among the members of the principal denominations of Christians in this country, earnest discussions have been held within a few years past in regard to the great question of Slavery. In several of the leading sects, the Presbyterians, Baptists and Methodists, the discussions have been exceedingly earnest, we may even say heated, and the parties being nearly balanced, the contest has resulted in schisms in these different bodies.—Southern and Northern have separated according to their respective sympathies. But, in other sects, the differing parties have agreed to differ, and to act harmoniously in their business intercourse.—But there are some of the sects whose members can scarcely be said to have differed. We refer now to the Unitarians, the Universalists and the Free-will Baptists, and we think the same may be said of the Christian connection. Some are, indeed, for more decided action than others, but mainly they are agreed in the duty of opposing with steady and unflinching firmness the extension of Slavery, and of promoting as speedily as possible its extinction by every legitimate and Christian means in their power. The protests or declarations of the clergy of two of these sects, the Unitarians and the Universalists, have been some time before the public. The protest of the Free-will Baptists has been only recently published."

This important document is signed by 396 ministers of the Free-will Baptist denomination. The document is printed in the Register. It pledges the subscribers to withhold their *suffrages* and religious influence from the support of Slavery, and declares their purpose to withhold "Christian and church fellowship from all guilty of the sin of Slavery,"

and to "remember those in bonds as bound with them."

The proceedings at the recent meeting of the British and Foreign Unitarian Association on the subject of Slavery have naturally excited deep feeling amongst some of our American brethren. The Register contains an eloquent and fine-toned letter from Dr. Montgomery to Dr. Parkman, in acknowledgment of the same letter of paternal invitation on which the discussion at Hackney was based. The Editor introduces it with these remarks:

"We published in our last Register a letter from the Rev. Dr. Hutton, of London, in reply to an invitation addressed to him and others of our brethren in England, inviting their attendance upon our anniversaries in May last. In this letter, Dr. Hutton expressed at once his gratification at the invitation, and his deep regrets at the very extraordinary discussion of which it was made the occasion by a few earnest individuals at the anniversary of the British and Foreign Unitarian Association. Had the singular misconceptions of those individuals, and the language in which they were uttered, been those of the whole Society, it would assuredly have left us to some reasonable hesitation as to the repetition of any similar invitations.—But, as has been stated before, it is due to that body to say, that the course of debate in relation to our letter was not approved; and the proposal to withhold

a courteous acknowledgment of it was rejected by a very large majority.

"We now present some extracts from a letter addressed to us by the Rev. Dr. Henry Montgomery, of Belfast, in reply to the same invitation. The name of this eminent divine is already known to many of our readers by his eloquent writings, by his reputation as a preacher, and particularly by his able and successful efforts, before a Committee of the House of Commons in 1843, in defence of the rights and property of the Presbyterian Church of Ireland. Dr. Montgomery is gratefully remembered also, by some of us personally, for his hearty hospitalities, and the affectionate interest he has never ceased to cherish for those among us whom he has seen, and especially for the name and family of our lamented Henry Ware. We omit some expressions contained in the letter, of this nature, in deference to individual feeling: and our only objection to the publishing of any part of it, is the glowing and too flattering terms in which, with the characteristic fervour of his countrymen, he is pleased to express his estimation of the gifts and services of his American friends, the living as well as the dead. It is difficult not to remark the contrast which *his* reception of our invitation presents to the language and spirit of those few of our English brethren who saw fit to make it the occasion of their very irrelevant remarks.—*Ibid.*

OBITUARY.

DIED, at Lisbon, State of New-York, on the 5th of July, 1847, aged 74, Jane, relict of the late Mr. Robert Dollars, of Ballynure, county of Antrim. Although she lived in humble life, she possessed a refined taste and a cultivated understanding; her cheerful disposition made her a favourite with all who enjoyed the privilege of her acquaintance, and her sincerity and integrity procured for her universal respect. In the month of May last she left her native land to spend the remnant of her days with her sons in that land which is the *Emigrant's home*; but she did not long survive the fatigues of the voyage. Although in a foreign country, she was not a stranger, but closed her eyes surrounded by many kind and affectionate friends, who had known her in Ireland.

Died, on Sunday, 29th August, at Strabane, Mr. Charles Sproule, aged 39,—he indeed was one who "delivered the poor that cried, and the fatherless and him that had none to help him:" for the poor man never went from his door unrelieved; the orphan never lifted the eye to him in vain; and the criminal whom society spurned from its presence and its sympathies, ever found in him a friend.

Died, on the 31st August last, in the 23d year of his age, Mr. Samuel Crawford only son of Mr. Hugh Crawford, of Ballygilbert, parish of Cairncastle.—He was a young man of retiring manners, of a serious and pious disposition, and of unblemished character. The recollection of his virtues and of his worth, though for the moment wounding more deeply the heart of his afflicted parent, will doubtless prove the source of his abiding consolation; as he cannot fail to remember the words of him who uniformly taught, that childlike innocence of disposition and purity of life from the best preparation of his Father's kingdom—"Blessed are the dead that die in the Lord."

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DECEMBER, 1847.

VOL. II.

MODERN ORTHODOXY.

TRANSLATED FROM THE FRENCH OF M. COQUEREL.

SEC. X.—ON CONFESSIONS OF FAITH.

(Concluded from page 349.)

We now approach the termination of the work assigned to us by the confidence of a large body of our brethren ; and in compliance with their request have given, in as succinct a manner as possible, a statement of the principles of Modern Orthodoxy as held by the Protestant Church of France. We have discharged the duty not without distrust in our ability, but certainly without fear of human censure ; not without charity to the opinion of others, but certainly with every freedom of expression, because our convictions are profound. Sincerity in another will always meet with that respect from us, which we claim for our own honesty of conviction. We know that men are often better than their creed, and that even the most earnest predestinarian acts as if he were a believer in free-will. We are convinced that Salvation may be attained in every church, and that the Christian faith requires not to be intolerant and exclusive in order to be zealous of good works.

The last point in our Confession of Faith which remains to be explained and defended concerns our views respecting compulsory Creeds and articles of belief, those sandy foundations upon which the Protestant church has attempted to rest the fabric of her faith, and which have ever sunk beneath the weight of the edifice erected upon them. We shall merely direct attention to a few considerations which are connected with the religious view of the subject, and which go to show the futility of the charge, "that the interests of peace and truth will be compromised, unless a prescribed list of dogmas forms a sanitary cordon around the

church." In fact, the interests of truth and peace are always put forward as the two leading arguments in favour of such Confessions. "Without such formulas without a pledge on the part of her members to adhere to such, the church," say such logicians, "would be at the mercy of every wind of doctrine, and the faith of her adherents, as well as the teachings of her pastors, would be ever in a state of anarchy. There would be every where alarm, every where confusion, and the sounds of division and dispute be heard on every hand. Faith would be uncertain, peace still more precarious, there would be no rallying point for believers, and the people would be scattered abroad like sheep not having a shepherd." Now this seems to us to amount to saying that the great shepherd of souls has prepared an ill-fenced fold for his flock, and, notwithstanding his promises, has left them wandering and dispersed: because it is certain that in the gospel of our Lord Jesus Christ, which we receive as complete and sufficient, there is no Confession of faith prescribed, nor any thing resembling one. If a Confession of Faith be indispensable to secure agreement of heart and mind, if the "unity of the Spirit," cannot be preserved "in the bond of peace" unless this "bond" be a compulsory creed, it remains to be explained how it happens, that the gospel contains no such creed. Those who advocate an authoritative controul over the consciences of believers can never meet this difficulty. What! are we to believe that Jesus came to bring peace upon the earth and that he neglected the only means of securing it in his church! Are we to believe that the Prince of Peace has reascended to Heaven and neglected to establish peace in the religious world upon safe and solid foundations! Are we to believe that the Saviour left his work to be completed by the theologians of Augsburgh or Rochelle, of Westminster or Dort! No! we have more respect for the Word of God than to believe these things. We have more humble trust in the gospel of Christ. We receive and cherish it as he gave it to the world, and we will not consent to substitute another gospel for the gift of our Lord. Our Master has said, "By this sign shall all men know that ye are my disciples, if ye have love one to another." And if love is the badge of the Christian, and no means exist of recognizing this badge but by referring to the note book of some creed, would not the Master himself have supplied the reference? A Confession of Faith is a supplement added to the gospel. We do not believe that the peace of the Christian world requires human genius to add an appendix to the work of the Holy Spirit!

The entire history of the church from the Council of Nice to the Synod of Dort, pleads in favour of our views of religious liberty. When the editors of the Montpellier "*Recueil*" affirm in their preface, that Confessions of Faith are "bonds of peace," they forget that the most violent and savage controversies which have distracted the Christian world both before and since the Reformation, have owed their origin to these very "bonds of peace," which have been really declarations of war, edicts of proscription, and charters of sectarianism. They forget too, that in every case the immediate result of an exercise of arbitrary power, in decreeing a particular faith, is to create a Remonstrant church side by side with the established one. The Reformation was but a remonstrance against the faith decreed by Rome, and the flourishing, enlightened and pious Congregations of Remonstrants in Holland are protests against the decrees of Dort. Whether the theatre of action be large or small, erected on the banks of the Tiber or the borders of the Meuse, whether the performers be clothed in the scarlet robes of the sacred college, or the black gown of the Protestant synod, the catastrophe is the same. There is the same assumption of ecclesiastical authority on one side, and the same resistance in defence of Christian liberty on the other; the same questions have again and again to be resolved, "Shall another believe for me, or shall I believe for myself? Is the Bible to be freely interpreted, or its meaning determined by a synodical decree?" Look at England! Whence comes it that since Henry VIII. until the present day, religious liberty (a strange fact in a Protestant country) has never been secure but when she has been allied to political freedom? And whence have arisen the divisions of parties and the strifes of sects, the echoes of whose disputes are still heard across the channel? From this certainty, that in England there is a dominant church, that in England there is a privileged clergy,—this domination and these privileges resting upon an exclusive creed. Cancel the 39 Articles, and what would remain to the church of England all would admit to be excellent and admirable.

The interests of the Christian faith also, far from being served, are, like those of Christian peace, gravely compromised by compulsory confessions. The editors of the Montpellier "*Recueil*" complaisantly specify five species of confusions which prevail in a church not protected by such confessions;—those which distract the Preachers, the Divines, the lay Members of the church, those which divide the church and the state, and those which prevail on

the part of the Free Church and the Churches which impose a creed. Now we ask, have compulsory confessions saved the Christian world from such distractions? Germany and the north of Europe, France, Switzerland, Holland and England, all have had creeds as compulsory as the most ardent ecclesiastical authority could desire. Do these nations owe to such organizations the blessings of religious peace? The United States are beyond all comparison the country where, in the present day, compulsory creeds serve most stringently to guard the church for their adherents, and protect it against intruders; and yet this is the country where the greatest diversity of doctrine prevails, where congregations are the most divided, where controversy is the most violent and noisy. Such are the services which compulsory confessions have rendered to Christian faith; these are the sad evidences of history, of ecclesiastical history! We regard the authors of such confessions as discharging in the religious world the functions of the ancient heralds. No doubt these feudal officers were at times employed to announce a peace, but their ordinary duties were, to mark out the lists, to open the barriers and to sound the charge.

We may here repeat the remarks we have already made in reference to the Holy Scriptures when speaking of Christian peace. If a formulary of doctrines were necessary for the interests of Christian truth, we should find one in the gospel. But there is nothing of the kind; so far from it, no two things can be more different than the gospel and a confession of faith. One is evidently human, the other as evidently divine. If the reader of the New Testament attentively examines the mode in which the truth is there announced, notes the style, and attends to the manner of expression of the various writers, he will inevitably arrive at the conclusion that nothing can be more detrimental to the truth, than to encase it in the coffers of creeds; that, narrower than her dimensions require, they crush her form as with an iron vice, and well nigh strangle her in their efforts to reduce her form to their capacity. The New Testament is precise, distinct, authoritative in its declarations; grand, poetic and free in its style; the living acting body, fresh from the Creator's hand; human creeds are like uncoffined skeletons, falling rapidly to dust—and dust serves no other purpose than to blind.

Compulsory confessions are also irreconcilable with the fundamental principle of Protestantism—Freedom of examination. It is miserable inconsistency to call oneself a Protestant, that is to lay

claim to religious liberty, and at the same moment to sign a Confession of Faith, which is fettering liberty and conscience for all future time! The very act of signing such confessions is an admission of their human origin. No one ever dreams of signing the New Testament. That bears Christ's signature alone. They only sign human engagements.

We may be told that the Reformers to whom we owe of religious independence, were the first to succumb to a compulsory creed. No doubt of it—but herein they were inconsistent. Even Luther himself entertained different sentiments at different times respecting the presence of Christ in the Eucharist. The advocates of creeds would have required from him as many signatures as he entertained opinions! Let the flames which consumed Servetus proclaim in hideous characters how unhappily just is the charge of inconsistency to which we have alluded. The Catholics who condemned him at Vienne erred but in one respect, Calvin doubly erred. Protestants and Romanists agreed upon the sentence, but there was this difference between the judges,—the Catholic was alone consistent.

Irreconcilable with Protestant liberty, compulsory creeds are also opposed to another essential principle of Protestantism—progress. We know how distasteful this word is to many, and what specious arguments its use will furnish to those who attack our principles. “You wish then,” they will say, “to improve Christianity, to perfect revelation, to elevate what is already divine.” By no means. Our object is to improve Christians, not Christianity. To enlarge their knowledge of the gospel, not to perfect what is already complete. Our opinion is, that the interpretation of the holy Scriptures adopted by many Christian sects may be improved. We hope for instance that we may yet bring many to see with us that notwithstanding the assertion of creeds, it cannot be right to believe that infants may be damned before they are born, and we contend that by placing their signatures to such a doctrine as this, Christians are foes to progress. It is a melancholy and may be a perilous task to decide between the signature of yesterday and the conviction of to-day! Our view of the subject under this aspect is singularly confirmed, by the declaration of the first compilers of our Protestant Confession; they begin their preface by saying, “These pages set forth our own faith, and also show how the points at present in controversy have been before time understood and explained.” The early Reformers then, whose

words I here quote, engaged to set forth and maintain their own opinions only. We ask for the same liberty, and by demanding it we believe we show ourselves their legitimate successors.

Before laying down our pen, we desire in the most friendly spirit to beseech our brethren, in whatever portion of the Lord's vineyard they may labour, to listen to our appeal, while we conclude our exposition of our belief with a few words invoking peace and concord. We address all, irrespective of sect, regardless of differences, forgetful of rivalry, and we intreat those who may have been prejudiced against our faith, either from the ardour of their own convictions or from the confused impression too often produced by the sight or hearing of religious disputes, we entreat them earnestly, in a charitable and not a polemical spirit, to ask themselves, if in this exposition there is not enough of truth common to them and to ourselves, to remove their exclusiveness, to silence their anathema, to terminate our strife, and to persuade us to advance side by side, against the implacable enemies of God and his word, the enemies of Christ and his cross, we mean, unbelief, indifference, immorality and materialism? To these spirits of darkness let each oppose the light he may possess, but let our mutual efforts be hallowed by mutual charity, and let us leave it to God to decide, whose light is the brightest. Let those who fancy they possess the pure flame of truth look kindly upon those flickering lights by their sides whose spark will soon vanish, if its feeble ray is valueless. The heart bleeds when we see Christians refusing the name of Christian, and colleagues the rights of a colleague to men who avow a belief in Revelation, in its miracles, and in its prophecies, who regard man as unable of himself to merit salvation, who contend for the necessity of God's grace, and see salvation in Christ alone! What an honourable homage would it be to the memory of our predecessors, (over whose trials we should weep with shame when we see how the possession of Christian peace seems to have fled with the possession of civil liberty;) what joy would it be to the Church, what a triumph to our faith, what a confusion to the foes of Christian verity, what a glory would it shed upon the principles of the Reformation, what an example would it be to Christendom, what new life would it infuse into our own societies, if, abjuring for ever our sterile disputes, our churches of every shade of opinion would unite in one great denomination admitting to its pulpits ministers of every sect and party within its bounds! Such a union would recognize no rivalry but in zeal and love, and

respect diversity, while it cherished charity. Amidst the fearful flood of error and of sin which overspreads the land, it is in the hand of God to give liberty and progress in the right path, by placing our Protestant churches as cities set upon the hills towards which the people may flock for safety and for light; but before they can occupy this glorious position our churches must themselves be at concord and in peace. We dare to anticipate this glorious time!

SOME ANCIENT CUSTOMS ALLUDED TO, IN THE NEW TESTAMENT.

IN a former paper I explained some of the ancient customs incidentally referred to by Christ and the apostles in the public discourses: I now proceed to point out a few others which space did not then permit me to notice.

7. "It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." [Luke 17,-2.] In this passage we have an allusion to the ancient modes of taking away human life. Different countries have different modes of execution, and even the same country has had different modes of execution at different periods of its history. The Roman mode of putting an offender to death was crucifixion — nailing him to a cross, and allowing him to remain in that position until he expired. — This punishment, though usually reserved for slaves and the most abandoned characters was inflicted upon our dear Redeemer; for, although the Jews instigated his death, they, being a conquered people and in subjection to the Romans, had no power legally to inflict the punishment — they could not put him to death according to their own mode of torture, but had to appeal to Pontius Pilate, to have his life taken away according to the forms of the Roman laws. The Jewish mode of punishment was stoning — a punishment often referred to in the law of Moses, and which was rigidly enforced for crimes which are now considered comparatively trifling; such as sabbath-breaking and the like. This was the kind of death which befel the martyr Stephen, for, we are told "they *stoned* Stephen, calling out and saying, Lord Jesus receive my spirit."

The Syrian or Grecian mode of punishment was tying a millstone round the neck of the culprit and drowning him in the sea,

and is the one referred to in the passage under consideration. Eastern mills were different from ours. The ancient millstones were sometimes small and portable, and sometimes of a larger size. The smaller ones are called "querns," and were usually turned by women, with the hand [See Matt. 24—41] and the larger ones were turned by mules or asses. Millstones of the latter size when worn out in their proper purpose, were usually reserved for tying round the necks of criminals to sink them in the water. When, therefore, it is said of certain persons "that it were better for them that a millstone were hanged about their neck, and they cast into the sea, than offend one of these little ones," the meaning is that it would be better for them to be exposed to the worst punishment the Syrian or the Grecian law could inflict, than be the means of intentionally leading an innocent and unsuspecting Christian into sin. Yet how many, notwithstanding this solemn warning, both by their precept and example, are daily drawing away from Christ, and duty, and God, those who have the misfortune to come within their contaminating influence! Let all such reflect how heinous is their crime in the sight of Heaven, and what a just retribution it will, sooner or later, bring down upon their guilty heads.

Whilst the Roman, Jewish, and Syrian modes of execution were all abundantly cruel and quite worthy of a barbarous age — yet the old English modes of taking away human life — sometimes by beheading on a block, and sometimes by burning at a stake — are not a whit less revolting. And what has the present plan of hanging upon a gallows to recommend it, that it is still maintained in our statute books? Alas, when will the much-to-be-desired period arrive when all such inhuman spectacles will be wholly done away?

8. "That which ye have spoken in the ear in closets, shall be proclaimed upon the housetops." [Luke 12—3.] In order to understand the allusion contained in this passage, it is necessary to know that the houses in Judea and other Eastern countries had *flat roofs*. The roofs were approached by stairs erected outside. In warm climates it was customary for the inhabitants to spend some of their time, in the cool of the evening and morning, in sitting or walking on the tops of their houses. The dwellings being attached to each other, a person could travel a considerable distance without having occasion to descend from the roof. Friends and neighbours had thus agreeable reunions each morning and evening, and had opportunities of conversing about the business or pleasures of the

day. As these meetings were admirable places for retailing news, "to proclaim a thing upon the house tops," came to signify the proclaiming it in the most public manner, and on the place where it would be most likely to obtain a rapid circulation. Any piece of intelligence thus promulgated would be sure to have reached every corner of the city in the space of a few hours. A secret communicated in the privacy of the closet, if once divulged upon the housetop soon became public property.

9. "And immediately his leprosy was cleansed, and Jesus saith unto him, see thou tell no man, but go thy way, show thyself to the priest, and offer the gift that Moses commanded for a testimony unto them." [Matt. 8—4]. Here we have an allusion to the way in which the Jews treated those who were infected with the leprosy. Leprosy is a cutaneous disease of the most malignant kind, and is common in Judea and other warm countries. It is one of the most loathsome and appalling maladies which a beneficent God inflicts upon his creatures. In the days of our Saviour it was almost incurable by human means, for the science of medicine was then in its infancy. This disease was so infectious, and so difficult to heal, that the Mosaic Law commanded all leprous persons to be excluded from the cities and from the society of their fellow men. They had even to wear a badge of distinction to warn others not to approach them—and they were banished into the country and into desert places. How miserable must have been the lot of these wretched beings, doomed to expulsion so long as their malady lasted—no kindly voice to whisper comfort, or gentle hand to administer a healing cup! No wonder that our Great High Priest who "had a heart capable of being touched with a feeling of our infirmities," was always ready to exert his miraculous healing influence for the benefit of these sorely-afflicted and outcast children of mortality. How heartless and unreasonable was that law which insisted on the banishment of these creatures for a thing which was not their fault but their misfortune—an affliction sent upon them by the hand of an inscrutable Providence, and not brought on by their own misconduct! These unhappy men were not permitted to return to society, until the priest who officiated in the Temple at the time pronounced them cured, and received the customary offering of two birds. If they were "cleansed," they were restored to their kindred and friends; but, if the disease were not completely eradicated from their frame, they were sent back once more to their cheerless exile.

10. "And thou shalt call his name Jesus, for he shall save his people from their sins." [Matt. 1—21.] Here we have an allusion to the Jewish mode of giving names to children. In this respect Jews and Christians differ much. When a Christian father dedicates his child to Almighty God by the outward rite of Baptism, he calls it after some relative or friend, or, perhaps, gives it the name of some benefactor of his family to whom he wishes in this way to mark his gratitude. Sometimes too, vain and aspiring parents, believing that "that there is something in a name," call their children after men who have distinguished themselves in their country's history—who have been eminent in the camp, the church, the senate, the bar, or in the more secluded but not less useful walks of literature and science, foolishly imagining that somewhat of the lustre of the great namesake may descend upon the head of "the helpless innocent!" Not so was it with the Jews. They gave names to their offspring descriptive of some peculiar circumstances attending the child's birth, or indicative of some important work which that child was destined to accomplish in his after life. Hence all Hebrew proper names include in them short sentences, and can be translated into English. Let us take a few examples. In *1 Chron.* 4—9. we read "And Jabez was more honourable than his brethren, and his mother called his name Jabez, saying, because I bare him with sorrow." The word Jabez means "sorrow or trouble," and this child derived his name from the circumstance that, at the time of his birth, his mother was in great affliction, and she gave him a name which, in after years, would often remind her of her past sorrows.

In like manner the son of Abraham and Sarah was called by the very opposite name of Isaac, which means "laughter," and this child was so called from the fact that his birth was a source of peculiar rejoicing to his parents, who had arrived at such an age that they did not expect to be blest with a child at all.

The name of Jacob, likewise, was changed by God himself to Israel, which means "to wrestle or to prevail with God," and this good man's name was altered to record the fact that he had "power as a Prince with God and with men, and that—he had prevailed over them."

So also the son which Hagar bore to Abraham was called Ishmael, which means "God hath heard," and this descriptive appellation was given to the child because "God heard the mother's affliction," and comforted her under the jealousy and persecution of her mistress. [Genesis 16—11.]

We read also of a child born in the reign of Ahaz, which was called Emmanuel, which, when translated into English, means "God is with us." Ahaz was king of Judah; he was threatened with an attack from the united sovereigns of Syria and Israel, and, fearing that he would be overcome by them, he sought aid from God, which God graciously promised. As a sign or proof that this promise would be fulfilled, He told him that "a virgin would conceive and bare a son" [Isaiah 7—14.] and before that Son would have arrived at the years of discretion "the land which he abhorred would be forsaken of both her kings." This promised Son was to be called Emmanuel, or "God is with us," inasmuch as he was a pledge that "God would be with" Ahaz, to rescue him from the hands of his implacable foes.

This same name was, long afterwards, and as I conceive, with great propriety, given by the Evangelist Matthew to our Saviour as descriptive of the circumstances under which *he* was born; for, at the time of *his* birth, "God was to be with" the world by conferring on mankind great spiritual privileges and advantages through Christ.

Just, after the same Jewish custom, was the Messiah to be called "Jesus" [in Greek, the same as Joshua in Hebrew, a name which is once applied to Christ in the Acts of the Apostles—] which means "Saviour" in English, on account of the important work which he was destined to achieve, viz.—"to save his people from their sins."

But, the Jews gave names to places as well as to persons descriptive of something remarkable about them. It is not necessary to multiply instances, but I shall give two as a sample. The town in which our Saviour was born is called Bethlehem, which means "House of bread," and it was so called because it was situated in a fertile country where the inhabitants were blessed with abundance of provisions. The capital city of Judea is called Jerusalem, which means "peace is possessed or provided." Its original name was Salem, where Melchizedek was king. To this word Salem, which signifies "peace"—was prefixed the Hebrew word "jireh," which signifies "to provide"—so that the name came to be Jirehsalem, or, as it is now spelled, Jeru-salem. It is interesting to examine the derivations and meanings of the Hebrew names of persons and places, and to know the real or supposed reasons for which these names were originally applied.

11. "Then took they the body of Jesus and wound it in linen

clothes with the spices, as the manner of the Jews is to bury"—[John 19—40.] Here we have a reference to the Jewish mode of interment. The Jewish burying places were outside the walls of their cities, and were sometimes caves or holes dug in the ground, and sometimes sepulchres or tombs cut out of the face of a rock. These sepulchres had shelves round the sides on which the bodies were laid, and the door was closed by a stone cut to fit the place. As putrefaction soon begins in hot climates, the funeral generally took place on the same day on which the person expired. There was no physical difficulty in this, as the preparations for interment were so simple and easily made. The bodies of the deceased were embalmed with spices, such as frankincense, myrrh, and aloes, to preserve them a little longer from decomposition. When the deceased had been wealthy or distinguished, or when the friends wished to treat his memory with peculiar respect, large quantities of aromatic plants and seeds were used, and we are told that in the case of our Saviour, Nicodemus expended so much as one hundred pounds weight of spices in embalming his body. These spices were applied to the body by means of linen cloths rolled round it. This will explain the statement of Simon Peter who, when he went into the sepulchre after Christ's resurrection, "saw the linen clothes lie, and the napkin that had been about his head not lying with the linen clothes, but wrapped together in a place by itself." The "linen cloth" referred to was employed to wrap the spices round the body; and the "napkin" to roll round the head. The Jews did not enclose the corpses in coffins, as we do in the present day, but merely embalmed them and laid them on a shelf; so that we can have no difficulty in understanding how easy a matter it was for one miraculously resuscitated to disentangle himself from his grave-clothes, and descend from the shelf on which he had been placed.

J. M.

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(Continued from No. XI, Vol. II. page 361.)

The town of Strabane is situated in, "the far West," of the Province of Ulster, amidst a rural population long accustomed to receive the creeds and catechism of their Church, without inquiry and without hesitation. I cannot say, positively, that, hav-

ing secretly planned an assault upon the open and growing *heresy* of the Synod, the leaders of the Calvinistic party had so contrived, by their votes at the meeting of the preceding year, as to secure a favorable battle-field for their onslaught: but I afterwards learned from unquestionable authority, that great exertions had been made to procure a large attendance of "good men and true," from the proper localities, around Strabane. Of those exertions abundant evidence was afforded by the unusual circumstances of a crowded meeting-house, and the attendance of the clergy and laity of other churches. We, of Southern and Eastern Ulster, who, owing to the great distance, had only attended in comparatively small numbers, were at first surprised by a spectacle so singular, and a popular excitement for which we were unable to account; but the secret gradually oozed out, and we learned that Unitarianism was then and there to be summarily exterminated. Such a rumour, however, we could scarcely credit; for, we knew that, in the Code of Discipline which had been *unanimously* adopted, just three years before, an express Rule existed, which had been carefully designed to prevent hasty discussions, or the possibility of carrying any important measure by surprise. The rule runs thus—"All matters, originating before the Synod shall be first submitted to the Committee of Overtures, and stand on the Synod's Books, for one year at least."

We soon discovered, however, that our deliberately framed laws were merely sneered at, even by him who held the pen that wrote them, as "cobwebs which no Christian man would permit to obstruct his progress to a right end;" and the assault was commenced on the very first day of the Synod's meeting, by an attempt to deprive the able, generous, and upright William Porter, of the Clerkship of the Synod, which he had held for upwards of ten years, and whose duties, as freely admitted by those who proposed his dismissal, he had discharged with unequalled talent and efficiency. And of what crime had Mr. Porter been guilty, that he was to be thus summarily, invidiously, and without warning, deprived, in the evening of life, of fully *one-third part* of his annual income? His only crime was, that he plainly told the truth, upon his solemn oath, when examined by "the Commissioners of Education Inquiry!" He had simply sworn what every member of the Synod perfectly well knew to be the fact, at the time of his appointment to the Clerkship, in the year 1816—"that although he set out in life with what are esteemed to be orthodox sentiments, he had since

become what is usually called an Arian." But he also told a little more truth, which was equally notorious: he stated that "there were more *real* Arians in the Synod than professed ones"—that "Arianism was gaining ground amongst the thinking few"—and that "a comparison of the new Code of Laws, with the sentiments of the Synod in 1726, when the Presbytery of Antrim were expelled, showed that New-light principles had been progressive in the Synod." Now, every one knew these facts, just as well as Mr. Porter did; but, being interrogated *on oath*, he put them on record, like an honest man, as he was bound to do—and for acting thus, an attempt was made to dismiss him contumaciously from an office which he had long adorned by his talents and his character. After a stormy debate of two days' continuance, the attempt was happily defeated; for Mr. Porter's manly and generous character drew around him many worthy Calvinists, in whose breasts the love of fair-play was more powerful than the attachments of sectarianism. The names of those who made this primary attack upon Unitarian Christianity, in the person of my excellent friend William Porter, are worthy of being preserved; and, as they only did what they doubtless believed to be right, no just offence can be taken at my making the following record, which will be read with interest in distant years, as almost all men desire to know the pioneers of great events.

James Elder, Finvoy
Henry Cooke, Killileagh
Henry Hazlett, Castlereagh
James Brown, Garvagh
Marshall Moore, Muff
Richard Dill, Knowhead
James Steele, Stranorlar
Hugh Mills, Moville
George McClelland, Ahoghill
W. K. McKay, Portglenone
Henry Kyd, Dungiven
Francis Dill, Ray
Wm. MEwen, Cootehill
W. M. Wray, Buckna
John Allen, Letterkenny
John Montgomery, Glenwherry
John Hamilton, Omagh
John Wray, Convoy
Robert Magill, Antrim
John Cowan, Coagh
Andrew Breakey, Keady

William Smith, Glaslough
John McAuley, Donaghadee
John Hall, Clough, Co. Antrim
Samuel Croy, Drumlough
Samuel Dill, Castlefin
Samuel Thompson, Donegall
Samuel Simpson, Dublin
Samuel Butler, Magilligan
James Heron, Sligo
W. Stewart, Downpatrick
W. G. Dowlin, Portadown
John Barnett, Moneymore
John Dill, Carnmoney
John Brown, Aghadoey
Mathew Elder, Kilaughts
Robert Creighton, Westport
Robert Park, Ballymoney
Alex. Heron, Ballyronney
Clarke Huston, Macosquin
Henry Simpson, Saintfield

Of the foregoing list, many, with him whom "they troubled, have gone the way whence they cannot return"—two or three have

been degraded for immoralities—and the rest survive, all of them respectable, one of them eminent, and most of them, I sincerely believe, much wiser, better, and more tolerant men, than when, in their presumption and folly, they laboured to injure a Christian brother, who was, in all the attributes of manhood, greatly superior to the best amongst themselves.

The debate respecting Mr. Porter prepared the way for that memorable contest on the subject of *Christian Liberty*, which commenced upon the 28th of June, 1827, and continued without interruption, during three entire days. In consequence of Mr. Porter's statements, as already quoted, Dr. Cooke proposed, that every Minister and Elder should be required to declare his belief in the doctrine of the Trinity, or, on the other hand, to avow openly, that he did not believe the doctrine. This proposition, seemingly so fair, was supported by a speech of great tact, much popular eloquence, and many ingenious sophisms—interlarded with eulogies of the Established Church, and certain expressions which left no doubt as to his political predilections. He dwelt especially upon his regard for his Arian brethren, his disinclination to injure them, and his wish that the two parties might separate like Abraham and Lot. He then urged that it was only honest for every Minister to avow his real opinions, as *he* had always done; and closed with a glowing peroration about “not snatching the crown of glory from the head of the Redeemer, and dooming souls to everlasting destruction.” In fact, nothing could have been better suited to the purpose which it was designed to serve; and the applause was consequently ardent and prolonged. The unfortunate Arians were looked upon with pity, as a party entirely demolished, when Mr. Porter rose very quietly, and took Dr. Cooke's speech to pieces with a master hand; stripping off all the tinsel of rhetoric and exposing its manifold sophisms. He dwelt especially upon the only thing which it contained, resembling a solid argument—the propriety of Ministers of the Gospel avowing, openly, their real sentiments on religious subjects. In this principle he heartily concurred, provided the avowal was required by the parties who had a right to demand it—and such parties, he irresistibly contended, were the *Congregations* of Ministers *alone*, and not Presbyteries or Synods, to whom they owed no allegiance. He then showed that submission to such unauthorised claims upon the part of Churches, had produced all the corruptions that have defaced the beauty of the Gospel, all the tyrannies and persecutions that have dishonoured the Christian

name, and all the havoc of conscience which is still going on in creed-bound churches. The declaration which Dr. Cooke proposed, he clearly proved to be only the point of the wedge which, if once introduced, would rend asunder our Christian liberties, and re-impose the yoke of human bondage which our church had so happily cast off. He then called upon any man, to bring forward a single verse of the New Testament which conferred upon any church the authority proposed to be exercised over its members by the General Synod of Ulster. On the contrary, he cited many portions, distinctly establishing the liberty of individual conscience, in opposition to all claims of external power.

Dr. Stewart came to the rescue, and endeavoured to re-construct what Mr. Porter had so completely demolished: but, notwithstanding all his fluency and ingenuity, the scattered materials would not firmly coalesce, and Mr. Fletcher Blakely very pleasantly performed the easy duty of again strewing them on the ground.

After these displays, the battle became general; and our opponents finding that they could not reconcile the claim of Church Authority with the free exercise of Christian Liberty, shifted their ground and drew out the long array of their forces upon the field of controversial theology. This change of tactics was certainly very annoying; for it was hard to be assailed by the hour with the recital of old and dull sermons, which had not even the slightest bearing upon the question at issue. I must admit, however, that it possessed some counterbalancing advantage; for the dulness of the oratory prevented the over-crowding of the house; and two gentlemen in particular, vied with each other in this salutary labour. In vain, we reminded them of the real subject of debate, and showed them that it was not the truth of Trinitarianism or Unitarianism, of Calvinism or Arminianism—but simply and solely, whether the one party had a right to force their opinions upon the other party. We admitted, that if they could prove themselves to be *infallible*, we should cheerfully yield to their authority; but, failing to do this, we submitted the possibility that they might, themselves, be in error; and consequently, if we took them for our guides, it would be nothing more than “the blind leading the blind”—a charge which they often preferred against their Roman Catholic brethren. In these attempts to bring them to reason and to order, I had my share; and I must not, in the affectation of personal humility, be guilty of violating historical truth. On the evening of the second day’s debate, I enjoyed the privilege of de-

livering my sentiments upon the whole question, at considerable length; and my speech, which produced some sensation at the time, was afterwards communicated to the world through the impartial agency of the *Belfast Northern Whig*—a Paper, which has been ever ready to befriend the injured, and to do justice to all—a Paper, to whose great ability and unswerving independence, all liberal views, commercial, political, and religious, owe very much of their extension and stability, in the province of Ulster. Through that liberal Journal, which was the first, I believe in Ireland, to report the proceedings of religious assemblies, all our proceedings at Strabane obtained a wide and valuable circulation; and my own speech in particular, was published in various forms in England, Scotland, and Ireland, to the extent, it has been calculated, of 30,000 copies. Nor was this my only reward. Some months afterwards, the Unitarians of Ireland, aided, I rejoice to say, by liberal Episcopalians, Catholics, and Calvinists, presented me with a Service of Plate which cost £600—and an Address, from the sentiments of approbation and religious liberty which it breathed, even more valuable than their munificent gift. These details, I am quite aware, will subject me to many sneers, as to my vanity and self-laudation; but I feel no uneasiness on that account. Had any other person written these “*Outlines*,,” he would unquestionably have mentioned circumstances so encouraging to those who may have to contend with difficulties in the maintenance of conscience, and so honorable to enlightened Christians of every church: and I do not think that I am bound to do injustice to the high principles and generous conduct of others, merely because I had the good fortune to be, myself, the object of their approbation. At the same time, I candidly admit, that the intolerant spirit and proceedings of our opponents, and the entire novelty of the contest in which we were so unexpectedly engaged, caused my humble exertions to be appreciated far beyond their intrinsic value.

But cheerfully admitting all this, and even much more, by way of abatement from our merits, our labours assuredly were not in vain. Our firm resistance to clerical domination, awakened a spirit of independence and free inquiry which will never become extinct in this province: whilst the ludicrous and humiliating position in which the blunders of our opponents enabled us to place them, tended very much to advance the interests of truth. Having asserted one hundred times, that Trinitarianism was the doctrine of the Bible—a fundamental doctrine—an essential doctrine—and the

clearest of doctrines, Mr. Porter said very quietly, on the third day—"Well, then, perhaps, after all, we may be able to make the declaration which you require. Just state the doctrine in the language of scripture—even to the extent of one single verse—and we shall join with you in declaring it." The matter seemed to be so easy, that eight or ten members rose at once, to perform the task. One quoted the first verse of John's Gospel; but that said nothing of the *third* person of the Godhead. Another exclaimed—"He that hath seen me, hath seen my Father also;" but still there was no Trinity. A third cited the exclamation of Thomas—"My Lord and my God!" yet still no *third* person. And after many other vain attempts, to express in Scripture language what Scripture does not reveal, some one hinted at the forged text of the three heavenly witnesses, (1 John, v.—7.) but that was given up as "doubtful"! It was then proposed by one of themselves, that Dr. Hanna, Dr. Cooke, or some other leading man, should draw up a plain, simple statement of "the great, fundamental doctrine," in which the various members should declare their belief. A long pause ensued; pens and pencils were busy; and several formulas were eventually produced: but although they maintained that the doctrine was exceedingly simple, and that they all believed it exactly in the same way, no two of them would concur in the same mode of expressing it. We then proposed to express *our* views over and over again, either in Scripture terms or in human language: and when they had all sat for some time, dumb and confounded, Mr. Morell rose and said—"Moderator, our Arian brethren have indeed the triumph now. Let us end this unpleasant scene: let us adopt the answer to a question in the Shorter Catechism—"There are three persons in the Godhead, the Father, the Son, and the Holy Ghost: and these three are one God, the same in substance, equal in power and glory." This suggestion created great satisfaction for a moment, until some one said—"I don't understand the substance of a spirit:" another made some remark about the difficulty of reconciling "same and equal"—and Dr. Stewart said that a term had been used "which conveyed no more idea to his mind than High-Dutch!" There was a smile of scorn upon our lips, whilst we beheld this humiliating scene; and perceiving this, they at once ceased to make comments, and agreed to adopt a *Creed* concerning the meaning of whose words no two of them seemed to entertain the same ideas! And this, they called "holding out a *uniform* testimony to the world!" "It was a sorry sight:" but, having made up

their minds "to put down Arianism, or it would put them down," they eventually framed the following motion, which, with the state of the votes upon it, I copy *verbatim* from their minutes of the year 1827.

"Moved, that whereas some Members of the Synod have made open profession of Arian sentiments; and whereas Mr. Porter, in his evidence before the Commissioners of Education Inquiry, has declared, "that, in his opinion, there are more real than professed Arians in this body;" and whereas Mr. Cooke, in his evidence before the Commissioners, has declared his opinion, "that there are, to the best of his knowledge, thirty-five Arians amongst us, and that very few of them would be willing to acknowledge it;" and whereas Dr. Hanna, on a similar examination, has declared his opinion, "that he presumes there are Arians amongst us,"—we do hold it absolutely incumbent on us, for the purpose of affording a public testimony to the truth, as well as of vindicating our religious character as individuals, to declare, that we do most firmly hold and believe the doctrine concerning the nature of God, contained in the words of the Westminster Shorter Catechism, "*that there are three persons in the Godhead, the Father, the Son and the Holy Ghost: and these three are one God, the same in substance, equal in power and glory;*" and that the Members now absent be, and are hereby, directed to attend the next meeting of Synod, to express their belief concerning the foregoing doctrines; and that such of them as do not attend, shall send to said meeting an explicit declaration of their sentiments on this important point, which declaration shall be addressed to the Clerk.

"It was carried, that the question on this motion should be put in the following form—"Believe the doctrine or not;" and it was directed, that each Member should stand up when giving his vote. Before the sense of the house was taken, four Ministers obtained leave to withdraw; the roll was then called—117 Ministers and 18 Elders voted "Believe," two Ministers voted "Not," and eight Ministers declined voting.

Against the proceedings in this matter, Mr. Mitchel and others protested; and, at a subsequent period of the meeting, gave in the following reasons, which were ordered to be inserted in the Minutes:—

"WE PROTEST,

1st—"Because we regard the procedure in question as being in its introduction and progress a direct violation of the law of Synod, which requires that "*all matters originating before the Synod, shall first be submitted to the Committee of Overtures, and stand on the Synod's books for at least one year*"—(See Code of Discipline, page 54.)

2d—"Because it is obvious, and has been admitted by the friends of the measure, that it cannot assure the Synod of the sentiments of individuals, even for a single day; and therefore that it is nugatory.

3d—"Because we cannot sanction a proceeding, which, more especially under the influence of the popular odium now so generally excited, evidently creates a temptation to insincerity.

4th—"Because we do not approve of the practice of bearing solemn testimony to a mysterious doctrine of pure Revelation, in the words of man.

5th—"Because this measure, as it has been put and carried, operates as a test of individual faith, is strictly inquisitorial in its nature, and such an infringement on Christian liberty, as is without a precedent amongst us, and utterly inconsistent with the fundamental principles of our Church."

<i>Ministers.</i>	<i>Ministers.</i>	<i>Elders.</i>
J. Mitchell	S. C. Nelson	Leonard Dobbin
J. Jenkins	A. Orr, for first reason	William Orr
Robert Orr	F. Blakely	William Moody
R. Campbell	H. Montgomery	D. M. Blow
N. Alexander	Wm. Porter	Walter Roberts."

The entire circumstances connected with the Synod at Strabane were burned into my memory, at the time; and there they must remain indelible, until the frail tablet which contains the record shall be destroyed. Some of those circumstances, as illustrative of principles and characteristic of men and parties, appear to be worthy of preservation; and I shall specially note down a few which could not have become known, even to the most accurate Newspaper reporter.

The popular excitement was very great, even from the commencement; for, by some means, an expectation of great events had been awakened "in all the region round about." The Synod-house, therefore, which was unusually filled upon the first day of meeting, came to be frequently crowded, almost to suffocation, as the debates proceeded; and the audience unequivocally manifested by their looks, their gestures, and their tumultuous applause, that they deeply sympathised with the Calvinistic orators. It was evident too, that in this excitement, there was something more than mere sectarian enthusiasm; for the High Church and Orange parties lent all their strength to swell the cry against religious liberty. In fact, the cause of Catholic emancipation was, at that time, making rapid progress; and, as the Unitarians were well known to be, without exception, the steady advocates of Catholic enfranchisement, the opportunity was dexterously seized to awaken political hostility throughout all the regions of Calvinism, by identifying orangism with orthodoxy, and political liberalism with heresy. The design was completely successful, not in Strabane alone, but over the entire Province; and Dr. Cooke speedily became quite an idol with the supporters of Protestant Ascendancy, by converting the stiffnecked Presbyterians of Ulster, from the Volunteer enthusiasm of the year 1782, and the less justifiable patriotism of 1798.

The excitement at Strabane produced another effect, which had, no doubt, been clearly foreseen. In the absence of subscription to the Westminster Confession of Faith, and during the slumber of the church for the preceding sixty years, religious opinions had not been investigated, and the great mass of the people were entirely ignorant of doctrinal distinctions. In many cases, this arose from

the neglect of the ministers and the indifference of their flocks; but, to a considerable extent, it was attributable to the fact that many of the clergy, as educated men, had out-grown the nominal creed and catechism of their church; and not wishing to alarm the prejudices or disturb the harmony of their congregations, they had gone quietly on, preaching neutral doctrines and good morality, without ever entering upon the thorny field of controversial theology. A few reading and thinking men in such congregations, with whom their ministers held friendly private intercourse, knew their opinions upon points of controversy and generally participated in their doctrinal sentiments; but the great body of the laity, except in some fifteen or twenty congregations where the clergy had spoken *plainly*, still held a kind of traditionary orthodoxy, and were greatly prejudiced against "New-Light." In a very large number of congregations, therefore, there were two parties—a small Unitarian party, from conviction; and a numerous Calvinistic party, from hereditary feeling and prejudice. I could name Presbyteries in which this condition of affairs existed, almost without a single exception; and, I believe, there was scarcely one Presbytery of the General Synod, in which it did not exist to a considerable extent—or, at least, to some extent. It is evident, therefore, that amongst a population thus circumstanced, nothing could be easier than to create a general excitement, by declaiming about "glorious old John Knox who rebuked a Popish Queen, and pulled down the nests of the Popish rooks, in Edinburgh"—about "our martyred ancestors that crimsoned the deep glens and mountain heather of Scotland with their precious blood, in defence of orthodoxy"—about certain monsters who, "though called ministers of the Gospel, deserved no more love, and were entitled to no milder appellation, than *robbers*—for they robbed the Saviour of his eternal crown of glory"—about "the awful destruction of priceless souls from the foul leprosy of Arianism"—and, finally, about "the blue banner of Ulster which would soon wave over the worthy descendants of the glorious Scottish martyrs, and marshall them on to victory over all the enemies of the Truth"! Under the exciting influence of such harangues, and amidst fearful denunciations of all who should dare to exercise the right of individual judgment in the concerns of religion, the General Synod of Ulster resolved, like their worthy brethren of the older Inquisition, to demand from each member his assent *to*, or dissent *from*, a Declaration of Faith, couched in human phraseology, at which several

of them had previously cavilled, and to which, I sincerely believe, not ten individuals attached precisely the same meaning !

To me, and to many others, the scene was awful. I have looked upon the wreck of earthly hopes—I have followed the remains of loved ones to the tomb—I have myself stood, as I believed, upon the very brink of the grave : but, I solemnly declare, that, before or since, I never experienced such an utter crushing and desolation of the heart, as I felt in the Synod-house of Strabane, at three o'clock, on the 30th of June, 1827. I had taken my stand, immediately in front of the pulpit : the whole House lay distinctly before me : the galleries, the alleys, the very window-seats were densely crowded by an eager and angry multitude. With one or two exceptions, I could discern no marks of triumph on the countenances of the majority—many of whom were comparative boys. They had no doubt gained a victory over Christian liberty, amidst popular excitement, and by unscrupulous appeals to unworthy prejudices and passions, because to have opposed them either by speech or vote, would have brought down upon many, sudden and irremediable ruin : and, yet, they did not seem to be quite satisfied with their work ; they seemed to shrink from sacrificing the victims whom they had taken unawares, without notice or preparation. But, if the very victors appeared to be thus disconcerted, how did it fare with the vanquished ? Some ten or twelve, who had firmly resolved to keep a conscience at all hazards, manifested that tranquillity of countenance and demeanour which ever attends upon an honest purpose. My venerated master, Nathaniel Alexander, stood erect, like “an Israelite, indeed, in whom there was no guile :” the true-hearted Robert Campbell, although clearly foreseeing the tempest which afterwards so relentlessly burst upon him, continued calm and unmoved : the noble brow of William Porter remained unruffled : John Mitchell, the Melancthon of our church, “looked more in pity than in anger,” upon his opponents : and Fletcher Blakely, the early champion of truth and freedom, maintained a bearing worthy of his character and cause. But, there were others of the vanquished there—less firm, less sustained, deeply miserable. Some of them too were hoary-headed men—“to dig unable, and to beg ashamed” : and some were middle-aged, but wanting popular talents to give them any hope of successfully supporting an unpopular cause : and some were young, with human hopes and affections, too strong for nobler purposes, clinging around their hearts. I knew them all : I knew their opinions and

their feelings: "I saw the iron enter into their souls." Some of them looked down, in shame: others looked up, in agony: but only two alternatives presented themselves to view—closed pulpits, starving children, and destitute old age—or, all those appalling evils avoided, by uttering a solemn falsehood, before God and the world! Like Peter, they fell, they sinned; and like him, some of them, I *know*, "repented bitterly, with tears"! I do not justify their conduct: I do not deny their weakness, their guilt. But, were they the only, or even the principal sinners, in this deplorable affair? They wanted moral courage—they were deficient in Christian integrity—they sacrificed truth to the yearning affections of the human heart: but those who, for ambition, for the love of power, under the plea of promoting a visionary and unattainable uniformity of belief, wilfully and deliberately laid snares for their unwary feet, were unquestionably steeped in tenfold guilt. The seducer is always more criminal than his victim—the suborner of perjury is deeper dyed in sin, than the low wretch who commits it—and the solemn falsehoods uttered in Strabane lie heaviest on the souls of those who tempted frail and erring brethren to pronounce them. And what was the compensative gain, for all this sacrifice of decency and truth? Was any man's *opinion* altered? No: but several persons changed their *profession*, and duly received the right hand of orthodox fellowship, who would have been spurned, and persecuted, and reduced to beggary, had they been bold and honest enough to speak the truth! And this was lauded to the skies, as "a glorious *purifying* of the Church!" In other words, the Church was *purified*, by doing an act which drove out honest men, and allowed false professors and selfish knaves to remain in her bosom as favoured children. Such, indeed, ever has been and ever must be the effect of Creeds. They are strong enough to exclude honest men; but knaves "cut boldly" and cut through them. A man's Unitarian opinions may be certainly known by his refusing to enter a Trinitarian Church; but the simple fact of his subscribing a Creed which is essential to his obtaining honors and emoluments, is, in itself, no proof that he believes it. Professor Leslie, of Edinburgh, ostentatiously subscribed the Westminster Confession, although he was avowedly a Sceptic; and a late leading member of the General Synod freely took the Trinitarian test at Strabane, although I once saw it declared under the hand of one of his orthodox brethren, that "he must be an Atheist."

These melancholy things too fully show how effectually Churches

labour to make men dishonest: and to avoid being a witness of the deplorable havock of conscience which I knew was about to take place at Strabane, I avowed myself to be an Arian, and then obtained permission to retire from the Synod-House during the call of the Roll. In this request I was joined by the late Robert Orr, of Killead, F. Blakely, and S. C. Nelson. Mr. Blakely well remembers, that he and I walked along the street, with the tears streaming from our eyes, as we mourned over the degradation of our once Free Church, and thought of the deplorable scenes which were at that moment passing within the walls of a Meeting-house, in which the most able and most excellent William Dunlop had, for twenty-five years, delivered eloquent lessons of Christian truth and Christian liberty.

Eight Ministers, avowedly Arians, remained in the house, but refused to make any declaration, on the just ground that the Synod had no right to demand it, and that the whole affair was an act of usurpation and tyranny. Their names were, I believe, John Mitchell, Robert Campbell, William Glendy, Samuel Watson, Alex. Orr, William Finlay, Thos. Alexander, and Arthur Neilson. The two Ministers who distinctly voted "Not," were N. Alexander and William Porter. Five honored Elders did the same, viz. Leonard Dobbin, Armagh, Walter Roberts, Dunmurry, William Orr, Strabane, Wm. Moody, Nt.Limavady, and D. M. Blow, Templepatrick—of whom, the first four have long since departed from this transitory scene.

The melancholy exhibition closed at five o'clock on the Saturday evening—the crowd rapidly melted away—and the Ministers of the Synod, victors and vanquished, came out "in mingled tide," haggard, depressed, and evidently dissatisfied with the deplorable work in which they had been engaged. About two hours afterwards, one of the *professed* believers came into my private room, wrung my hand, and burst into an agony of tears. He was an early and most valued friend; and were it not that farther particulars might cause the individual to be recognised, and inflict pain upon honest living hearts, I could tell a tale of what he said about himself, and others, both actors and sufferers, as affecting as it would be instructive. Some day, it may be told; but I must now forbear.

The week of excitement, anxiety, and sorrows, was followed by a Sunday morning, calm, bright, and refreshing. Human passions had not been able to cast a veil over the glorious sun, or to de-

spoil the fair earth of its sweetness and its beauty. "The very air was balm"—the beasts, the birds, the insects—all were happy, as I journeyed two miles through a delightful country, to worship in the meeting-house of Urney, of which congregation my clear-headed and warm-hearted young friend, James Purss, was then the pastor. He had invited me to preach; but knowing the hateful spirit which had been awakened in the country, I declined, on his account, and he had engaged, in my place, one of the *Believers*, of the preceding day, whom, until that moment, I had considered to be as great a heretic as I was myself. Arriving at the meeting-house, before any of my friends had reached it, I turned into "the green," where I saw a considerable crowd, evidently very much on the alert. I soon learned the object of the party; for a rude young farmer instantly advanced and exclaimed—"No man will preach here that denies his Saviour: we thought you were coming, and the pulpit stairs are lined with men to prevent you from getting up." To this courteous salutation, I quietly replied, that "he and his friends had given themselves unnecessary trouble, as I had no desire to cast pearls before swine." At that moment, my co-presbyter, the Rev. John Orr, of Portaferry, came forward and announced that *he* was to preach; but he was instantly informed that "he also had denied Christ." In vain did he repeatedly assert his orthodoxy: the young farmer was inexorable; and although Mr. Purss, who now arrived, confirmed Mr. Orr's statement, John Brown could not be moved—declaring that "he had been himself in Strabane, and knew better." The Rev. Robt. Winning joined his testimony in support of Mr. Orr's orthodoxy; but all was in vain: the crowd would not believe the united evidence of three orthodox Ministers; and hinted pretty plainly, that such company rather cast some doubt upon Mr. Purss himself. In the end, Mr. Winning preached two very rational sermons; and thus had the leaven begun to work in the whole mass of society. One week earlier, and I could have preached at Urney, with perfect acceptance: now, the people gave the lie direct to their own Minister and two of his friends.

The result of this adventure is at once amusing and instructive. When the Synod assembled on the following day, Mr. Orr, being anxious for his reputation, requested the Clerk to state, whether or no, he had expressed his belief in the Doctrine of the Trinity. There could be no doubt of the fact—he *had*: but, lest he should be too proud of his faith, Dr. Cooke looked across the alley, and

addressed him in these pleasant and memorable words—"You did say, you believed, Mr. Orr, and I suppose, you are orthodox in your own way; but *your* orthodoxy is not *my* orthodoxy!" How instructive a commentary was this, upon the proceedings of the previous week! Two learned Divines, having only *one Creed*, had nevertheless *two Orthodoxies*—and *that*, I firmly believe. Thus it is, that Creeds delude the people, by "holding up a uniform testimony to the world," whilst all sorts of *opinions* quietly nestle under their sheltering wings! This is notoriously true, in relation to every creed-bound Church in Christendom: and, at this moment, there is far more actual uniformity of belief, in the Remonstrant Synod of Ulster, without any creed save the Bible, than exists in the Irish General Assembly, with its stringent Confession and Catechisms. Creeds, in fact, are of no use, except as cloaks for time-servers and hypocrites: for, honest men will candidly state their real opinions, and consequently do not require them.

The Calvinistic party calculated, not unnaturally, that their triumph at Strabane had crushed the spirit and annihilated the hopes of Unitarianism. I say, *not unnaturally*, because all sects and parties deceive themselves by supposing that the views and feelings which actuate the ardent supporters by whom they are almost exclusively surrounded, also pervade the entire mass of society. The clamour of the multitude therefore, in Strabane, they mistook for the voice of all Ulster. They saw how easily many unfortunate ministers had been crushed by the terror of the multitude—and they confidently believed, that the few fool-hardy heretics, who had refused, like Shadrach, Meshach and Abednego, to worship the image which Henry Cooke had set up, would be speedily consumed in the fiery furnace of popular indignation. Some of them, consequently, in the kindness of their natures, which were less rigid than their iron creeds, looked upon us with unaffected compassion. As a fair sample of this amiable class of practical intolerants with generous hearts, I may adduce the case of my early, esteemed, and still living friend, Richard Dill, of Ballykelly, near Newtonlimavady, as sincere and honest a man, I believe, as ever existed. On their return from Synod, he cordially invited my worthy elder, Walter Roberts, to accept the hospitalities of his pleasant home; and after much agreeable conversation, he expressed himself in the most gratifying terms with regard to myself—deeply lamenting the unfortunate course which I had pursued, and taking it for granted, that I would not be permitted again to enter the

pulpit of Dunmurry. On this point, he was speedily, and, in spite of his Calvinism, I am persuaded, *agreeably* undeceived. My venerable friend truly informed him, that I ran no risk, although an *opposite* course might have exposed me to danger—inasmuch as I was the *fifth* Minister under whom he had sat in Dunmurry, and that, without a single exception, they had preached the doctrines of Unitarianism! As the Head of my Session, in years, in worth, in public esteem, in every generous and excellent quality of head and heart, that good and honoured man, in whose house I first broke bread, when I entered Dunmurry as a stranger and comparative boy, only did justice to the worshipping Society, whose sentiments and interests he so appropriately represented in Strabane. In good truth, I was in no danger: from the highest to the humblest, my people were instructed, liberal, and determined; and I had not the merit of most of my Brethren, in resisting the tyranny of the Synod of Ulster.

So far were subsequent facts from realizing the sanguine hopes and confident expectations of our Calvinistic opponents, as to the extinction of Unitarian Christianity, that the proceedings at Strabane gave a sudden impulse to the great principles of truth and liberty, as gratifying as it was important. The Press carried our debates into every house—tracts and pamphlets expository of our opinions were widely circulated—our pulpits awoke from their quiet slumbers of neutrality—and “New-Light” literally penetrated the darkest regions of the land. Instead of being annihilated, we were merely aroused; and the sudden irruption of our enemies only proved that we had a latent strength in ourselves and a hold upon the public sympathies, upon neither of which we could at all have calculated.

[*As the Unitarian Magazine is about to be discontinued, Dr. Montgomery, at the request of many friends, will continue these Outlines in a separate publication; including the History of the Remonstrant Secession and the Dissenters' Chapels Bill, with various interesting Documents and details. The extent and price of this Supplement will be duly advertised.*]

INTELLIGENCE.

UNITARIANISM IN THE EAST.

British and Foreign Unitarian Association Office, 31, St. Swithin's-lane, October; 1847.

Sir,—The Committee of the British and Foreign Unitarian Association have received the accompanying very interesting letters from Secunderabad, and they conceive that their subscribers and the readers of the Christian Reformer will derive both instruction and pleasure from the perusal of them. Mr. Hogan's communication exhibits the working of an intelligent, upright and deserving mind, and contains a short view of the state of religion in the East, in language clear, simple and impressive. Above all, it bears pleasing testimony to the power of genuine Christianity to enlighten the mind and engage the affections; and is only one of the very striking proofs which have lately come before us, that our humble efforts to plant Unitarianism in the East have been attended with some very favourable and happy results. Our Association has determined to send Mr. Hogan the books which he desires, and to encourage him in the work which he proposes to undertake.

I have also received from another gentleman connected with the army and the East an elaborate scheme, indicative both of zeal and reflection on the author's part, for the establishment of Unitarian societies in the principal cities of Hindostan, to be submitted to the English and American Unitarian public.—How far it will admit of practical adoption, and whether we have amongst us the will, united with the power, to carry out such an undertaking, will remain for consideration when the ideas of our correspondent are committed to the press. I remain, Sir,

Your very faithful servant,

EDWARD TAGART, Hon. Sec.

Secunderabad, June 19, 1847.

Sir,—I beg leave to acknowledge the receipt of your letter of the 27th March, 1847, with the enclosed order of £20 sterling; and at the same time, I would recommend the proposals of Gunner J. Hogan to your earnest consideration, as he is a convert to Unitarianism, and an able and zealous advocate of your principles.

I am, Sir, with the greatest respect,
your very obedient, humble Servant,

A. CHINIAH,
Gram Conicopoly.

Rev. E. Taggart.

Secunderabad, June 20, 1847.

Gentlemen,—I take leave, with the greatest respect, to invite your attention to this communication, which has a reference to the spread of Unitarian Christianity in our Anglo-Indian empire.—But, in the first place, I must necessarily introduce myself, and acquaint you with some brief outlines relative to my present position in society. Without the charge of egotism, I would inform you, that I had received an academical education preparatory to my reception into Trinity College, Dublin, but was obliged to enlist owing to my mother's second marriage, but mainly through the open profession of my religious principles. This circumstance has led to a separation from my friends and to many painful incidents in my life up to the present period. I have been an enthusiastic advocate of Calvinism, in the highest and strictest sense of the word; but am now an humble gunner (private) in the East India Company's service, and a faithful instrument in the propagation of your simple spiritual doctrines among my fellow-soldiers, since my reason was convinced, and I became truly satisfied with their scriptural authority. I confess it was a hard struggle to triumph over the idolatry of first impressions. I have written several works and some Oriental poems. My poetry is published in the Madras Athenæum, which is the first for literature among the public prints circulated in this Presidency. I have, indeed, studied almost every modification of Christianity; and am a daily reader of the Bible since I was capable of making a mental proposition. Your Improved Version, and the conformity of your principles to rational primitive Christianity, have led to my unqualified belief of the sole, undivided unity of God, and the rejection of that remnant of the Papal system denominated the Trinity. I am a close reader, as our parades are over at seven o'clock, A. M., and we have nothing to do until the following day, guard-mount-

ing, when it comes to our turn, excepted. I became acquainted with A. Chiniah, Esq. a few months ago.—He is a respectable native gentleman, of sound mental acquirements, humble piety, and a powerful influence among both the Moslem and Hindoo population. Few could be more zealous in the circulation of your books and tracts amongst Europeans and natives. I would mention to you, gentlemen, that I am in the habit of corresponding with many Europeans of H. M. service in different parts of the three Presidencies, and am well acquainted with all the details of the Christian missionary of every denomination. My communications, generally, embrace controverted points of doctrine, and I thank Him “who seeth not as man seeth,” that I have succeeded, far beyond my wishes, in stirring up that spirit of free inquiry which the denomination shibboleth has so long kept in chains among the Calvinistic and Wesleyan professors in the army. A young man of unimpeachable character, named Abbot, who received his educational religion from the Methodists, has embraced Unitarianism. He belongs to the same company with me. But he could not resist the arguments of Priestley, Lindsey and Milton. There are others who have declared their convictions, but I must decline mentioning their names, as they have given me no permission to do so. At all events, your books are producing an amazing revolution of sentiment amongst the European artillery at this station.

Among other particulars, I would inform you, gentlemen, that our rule in this country extends over 150 millions of human beings, from Cape Comerin to the mountains of Thibet, one-half million of whom are only imperfectly converted to Christianity. The majority of these are sectarian Hindoos. The sectarian professors of Islamism are in a minority, and, from their inevitable association with the worshippers of Brama, Siva, and Visnu, the Hindoo Triad of Deity, are little better than semi-idolaters. Our commercial policy comprehends the tolerating principle to an *encouraging* extent, as if the ignorance of the native was our power, though conversion is not permitted within the pale of the Brahminical church. The Governor-general of India sends a cloth annually to ornament the suicidal car of Orissa, or

Juggernaut. This cloth costs some thousand rupees; and many officers of the Company's service send subscriptions towards the support of idolatrous festivals, some of which are honoured by their own personal attendance. The majority of converts, I should say conformists or nominal Christians, belong to the corrupt church of Rome, which makes ample concessions. The church of Goa has thrown off the shackles of Papal allegiance, and is pronounced schismatical. It affords a wide field for the labours of the Christian ambassador, as its religion is deeply paganized. The natives who embrace Romanism find a flattering compensation for their abandoned idolatry in the imposing ceremonies and glittering images of that apostate church. The barrier of caste, coupled with the bad example of the European soldiery, constitutes the wall of partition, or stumbling block of British India. If it does not annihilate, it neutralizes the best efforts made for native conversion. The Christian missionaries cannot act on the non-interference principle. Christianity should be proposed to all Oriental tribes in its original purity and simplicity, without any vulgar compromise. It is thus, in my opinion, the word would come with persuading power to the mind of the uneducated recipient. The only portion of the Bible received by the Sikhs, or the militant followers of Guru, Goviad and Nanac, is Christ's Sermon on the Mount. They place this sermon on an equality with the sublimest passages of their own Scriptures, denominated the Grunth. But I have some anticipations that our conquest of Lahore will be subservient, under a wise Providence, to the reception of the gospel in the Punjab. The Sikhs are zealous professors of the unity of God.—To give you some idea, gentlemen, of Secunderabad, it is a large military village, about four hundred miles' distance from Madras, and nearly seven miles from Hyderabad, the imperial city of the Deccan, but nearer the celebrated fortress of Golconda. There is a large subsidiary force here of every arm of the service, amounting to about 7,000—all for the protection of his Royal Highness the Nizam, who is a Mussulman sovereign. I have been stationed here close on eleven years, and never saw a missionary of the gospel, if I except the clergy of the Anglican Church and the merce-

nary and interested priests of the Roman community. I can have little hesitation in asserting, that the Precepts of Jesus and the Appeals of Rammohun Roy, translated into the vernacular language of India, would operate as a successful medium of communicating the message of redemption to natives of every caste. I would also suggest the printing and circulation of some thousand copies of the Sermon on the Mount, with a brief introduction, in order to give the natives an idea of the right morality of the Christian Lawgiver. The Bramin would be enabled to contrast its high morality with the laws of Menu, and the Mahometan with the intolerant principles of the Arabian Prophet. My daily intercourse with the natives, associated with some experience of their habits and knowledge of their superstitions, convinces me of the certainty of success in their conversion, if the discourses of Christ, detached or as a whole, were circulated amongst them, and became class-books in their village schools.

I would now, gentlemen, direct your consideration, for a small moment, to myself, in the full assurance that I am influenced by no mean, mercenary or sinister motive in making a few proposals which, I trust in God, shall be literally borne out, under the sanction of your approbation. I am disposed to preach three or more sermons weekly to the Unitarian Christians at this station, and to procure the attendance of those Europeans who may from time to time embrace our principles. I am disposed to communicate elementary and higher instruction to the natives, both young and adults, and to send you a true copy of my first sermon, or the subsequent sermons, if required. I am disposed to superintend your schools at Secunderabad, and to send you the details of all relative to the rise or decline of Unitarianism, in quarterly returns, through A. Chiniah, Esq. But to qualify me, or rather to afford me the means adequate to this undertaking, I should require some money to enable me to correspond with the press, and to meet other contingencies. The native converts become *pariahs*, or outcasts, at the moment of conversion. If they belong to our service, their promotion is superseded through policy. If they are civilians, we must make them some recompence

until they are enabled to depend on their own industry. My monthly clearance amounts to little more than five rupees, the most of which is absorbed in stationery. I would, therefore, require a good Gazetteer; Atlas; a pocket edition of your Improved Version; a Greek Testament, Griesbach's if possible; a Bible Companion; your amended Prayer-book; a Concordance; a Walker's Dictionary, re-modelled by Smart; and some stationery, including letter-paper, quills, a pen-knife or two, and some good pencils. These would complete the whole of my library; and a small monthly donation would enable me to set to work in earnest, and realize many of your wishes relative to the march of Unitarianism in Hindostan. I should send all reports through A. Chiniah, Esq. If my proposals meet your approval, you will be pleased to communicate directly with me, by getting the letter marked *post paid*. However, if you reject my proposals, it shall cause no abatement in my sincerity and zeal, but will only cripple my resources to bear out your object to the full extent of your wishes.—Trusting you will give some attention to the subject of this letter,

I am, Gentlemen, with the greatest respect, your very obedient, humble Servant,

JOHN HOGAN.

To the Gentlemen of the Home and Foreign Unitarian Association, London.

SUNDAY-SCHOOL OF THE FIRST PRESBYTERIAN CONGREGATION, (SHORE-STREET,) HOLYWOOD.

The regular half-yearly distribution of rewards for punctual attendance took place on Sunday, 10th October, when Dr M'Kittrick delivered the address.

He had great pleasure in attending and making a few observations on the occasion, as he always felt that he was benefited himself by making a visit to the Sunday School.—After alluding to punctuality in attendance as the only thing in which all had a nearly equal chance of obtaining rewards, and the great value of punctuality, he dwelt chiefly on the advantages which the scholars enjoyed, in having the privilege of attending so well organized a Sunday School. The marked distinctions be-

tween the day-school, or mercantile school, and the Sunday-School were then dwelt upon; the former fitting them for performing the duties connected with mercantile pursuits—the other teaching them their duty to God, to their neighbour, and to themselves, and pointing out a perfect example for their imitation, to fit them for leading a christian life on earth, and for enjoying the christian's reward in heaven. A number of questions were then asked in a familiar manner calculated to lead them to apply the Scripture rules to their lives and conversation—showing the hatefulness of the unchristian spirit of revenge the peculiar distinguishing feature of Christianity, “love your enemies,” the golden rule which could be called to their assistance in all matters of difficulty, to do unto others as we would that they should do unto us. And “who is my neighbour?” The scholars took a great interest in finding suitable replies, which were given in Scriptural language. The advantages of the Sunday school being thus pointed out, the great neglect of so valuable an institution on the part of many parents and the public was commented on. It had been too customary, it was observed, for teachers and those delivering addresses on such occasions, to dwell in general terms on the great principles of faith and love; but we had the example of the Saviour in all his teachings, sermons, and parables; for making those great principles bear upon the vices of the age, in order to correct and remove them.

The interrogatory system was again resumed, and it was shown that the reason generally assigned by parents for not sending their children to the Sunday school is want of clothes, and this want of clothes too often proceeds from the Saturday nights and Sunday mornings being spent in indulgence in intoxicating drinks. The much greater amount of money laid out in complying with the “drinking customs,” than is expected on all religious and educational objects, in all classes of society, being admitted by all—occasion was taken to show that they are the greatest evil of our village and country, and unless many come forward to assist in the work which Mr. M^r. Alester and some others have commenced here, the drinking customs were likely to be handed down to another generation with all their soul-destroying

influences undiminished. The scriptural authority for total abstinence from all intoxicating drinks as a beverage, was readily found in Romans xiv, 21.—“It is good neither to —, drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.”—An appeal was made to parents and others to assist in the good work, in order that the fruits of the Sunday instruction might be such as to bring all at last to hear the blessed invitation of the Saviour—“Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

There was a large attendance of children, and several parents were present on the occasion.

The Rev. JOHN MONTGOMERY of Newtownlimavady has received and accepted a call, or invitation, to the Pastorship of the Remonstrant Congregation of Banbridge, in the County Down, vacant by the lamented death of the late Rev. JAMES DAVIS, A. M.

W A R.

What, speaking in quite unofficial language, is the net purport and upshot of war? To my own knowledge, for example, there dwell and toil, in the British village of Drumdrudge, usually some five hundred souls. From these, by certain “natural enemies” of the French, there are successfully selected, during the French war, say thirty able-bodied men. Drumdrudge, at her own expense, has suckled and nursed them; she has not without difficulty and sorrow fed them up to manhood, and even trained them to crafts, so that one can weave, another build, another hammer, and the weakest can stand under thirty stone, avoirdupois. Nevertheless, amid much weeping and swearing, they are selected; all dressed in red, and shipped away, at the public charge, some two thousand miles, or say only to the south of Spain; and fed there till wanted. And now, to that same spot in the south of Spain, are thirty similar French artisans, from a French Drumdrudge, in like manner wending; till at length after infinite effort, the two parties come into actual juxtaposition; and thirty stand

fronting thirty, each with a gun in his hand. Straightway the word "Fire!" is given; and they blow the souls out of one another; and in place of sixty brisk, useful craftsmen, the world has sixty dead carcases, which it must bury, and anew shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest. They lived far enough apart, were the entirest strangers; nay, in so wide a universe, there was, even unconsciously, by commerce, some mutual helpfulness between them. How, then? Simpleton! their governors had fallen out; and, instead of shooting one another, had the cunning to make these poor blockheads shoot. Alas! so it is in Deutschland, and hitherto in all lands; still, as of old, "what devilry soever kings do, the Greeks must pay the piper!" In that fiction of the English Smollet, it is true, the final cessation of war is perhaps prophetically shadowed forth; where the two natural enemies, in person, take each a tobacco pipe, filled with brimstone, light the same, and smoke in one another's faces, till the weaker gives in. But from such predicted peace-era, what blood-filled trenches, and contentious centuries, may still divide us!"—*Thomas Carlyle.*

THOUGHTS OF CHANNING

[From a selection by the Rev. H. A. Miles.]

True religion is a life unfolded within, not something forced on us from abroad.

We never know a great character until something congenial to it has grown up within ourselves.

No punishment is so terrible as prosperous guilt.

Statesmen work in the dark, until the idea of right towers above expediency or wealth.

Every man is a volume, if you know how to read him.

Great effort from great motives, is the best definition of a happy life.

We cannot be happy beyond our love.

The Spirit of Society, not an outward institution, is the mighty power by which the hard lot of man is to be meliorated.

This country has the best materials for an army in a righteous cause, and the worst in a wicked one.—*Montreal Bible Christian.*

OBITUARY.

DIED, on the 6th instant, Mrs. Armor, relict of the late Thomas Armor, of Ballycruttle, Esq. She died full of years—rich in faith and good works—the faithful wife—the kind Mother, and the good friend and neighbour. "She lived the life of the righteous, and her latter end was like his."

TO CORRESPONDENTS.

The Documents referred to by M. will not be bound up with the Magazine, unless special directions be given to that effect, on sending it to the Book-binder.

The Editor of the present Number has declined inserting in the Magazine any paper on either side of the controversy between the Rev. W. H. Doherty and the Rev. D. Maginnis.

As the present number will probably close the publication of the Irish Unitarian Magazine, persons who are desirous of completing their sets of the work, are requested to procure such Numbers as they may require without delay.

It is hoped that all persons whose subscriptions are in arrear, will lose no time in remitting the amount to the Agents for the Publication in their respective neighbourhood, so as to enable the Committee of the Unitarian Society promptly to settle the heavy sums which are owing for Paper, Printing, &c., on account of the Magazine.

Correspondents whose favours have not been used, may have their papers returned on application to the Secretary of the Society, the Rev. J. Scott Porter, College-Square, Belfast.

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